In the Name of Allah,
the All- beneficent, the All- merciful

قال الله تعالى:

{ #ţ•ĝÖ? ŏä•ĝÜãr ÏMžŽ#$Ö@ed& § ô_ĥ%$ßàà6 Zã = ÜõāÏ ª! $Ŗ%ſĥã$JŖÎ}

Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification.

(Surat al-Ahzab 33:33)

Prophetic traditions mentioned in both in Sunni and Shi'ah authoritative reference books of *hadith* and *tafsir* (exegesis of the Qur'an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [*ahl al- kisa'*], viz. Muhammad, 'Ali, Faṭimah, al- Ḥasan, and al- Ḥusayn ('a) as the *Ahl al- Bayt* (People of the Household). For instance, refer to the following references: *Sunni:* Ahmad ibn Ḥanbal (d. 241 AH), *al- Musnad*, 1:231; 4:107; 6:292, 304; *Sahih Muslim* (d. 261 AH), 7:130; Al- Tirmidhi (d. 279 AH), *Sunan*, 5:361 et al.; Al- Dulabi (d. 310 AH), *Al- Dhuriyyah al- Ṭahirah al- Nabawiyyah*, p. 108; Al- Nasa'i (d. 303 AH), *Al- Sunan al- Kubra'*, 5:108; 113; Al- Ḥakim al- Nayshaburi (d. 405 AH), *Al- Mustadrak 'ala' s- Sahihayn*, 2:416, 3:133, 146- 147; Al- Zarkashi (d. 794 AH), *Al- Burhan*, p. 197; Ibn Hajar al- Asqalani (d. 852 AH), *Fath al- Bari Sharh Sahih al- Bukhari*, 7:104.

Shi'ah: Al- Kulayni (d. 328 AH), *Usul al- Kafi*, 1:287; Ibn Babawayh (d. 329 AH), *Al- Imamah wa' t- Tabsirah*, p. 47, *hadith* 29; Al- Maghribi (d. 363 AH), *Da'a'im al- Islam*, pp. 35, 37; Al- Saduq (d. 381 AH), *Al- Khisal*, pp. 403, 550; Al- Ṭusi (d. 460 AH), *Al- Amali*, *hadith* 438, 482, 783.

For more details, refer to the exegesis of the holy verse recorded in the following books of *tafsir*: Al- Jassas (d. 370 AH), *Ahkam al- Qur'an*; Al- Wahidi (d. 468 AH), *Asbab al- Nuzul*; Ibn al- Jawzi (d. 597 AH), *Zad al- Masir*; Al- Qurṭubi (d. 671 AH), *Al- Jami' Li- Ahkam al- Qur'an*; Ibn Kathir (d. 774 AH), *Tafsir*; Al- Tha'labi (d. 825 AH), *Tafsir*; Al- Ṭabari (d. 875 AH), *Tafsir*; Al- Suyuṭi (d. 911 AH), *Al- Durr al- Manthur*; Al- Shawkani (d. 1250 AH), *Fath al- Qadir*; Al- 'Ayyashi (d. 320 AH), *Tafsir*; Al- Qummi (d. 329 AH), *Tafsir*; Furt al- Kufi (d. 352 AH), *Tafsir* at the margin of the exegesis of *Surat al- Nisa'* verse 59; Al- Ṭabarsi (d. 560 AH), *Majma' al- Bayan*, as well as many other sources.

THE LEADER OF THE UMMAH
IMAM ʻALI AL-HADI (AS)

قال رسول الله | :

"إني تاركُ فيكُمُ الثَقلين: كتاب الله، وعترتي أهلَ بيتي، ما إن تمسكتُم بهما لن تضلوا أبداً وأنَّهُما لَن يَفترقا حتّى يردا عَليَّ الحوضَ"

The Messenger of Allah (s) said: "Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and my progeny ['itrati], the members of my Household [Ahl al- Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawḍ] (of Kawthar)."

Some references:

Al-Ḥakim an-Nayshaburi, Al-Mustadrak 'ala's- Sahihayn (Beirut), vol. 3, pp. 109- 110, 148, 533

Muslim, As- Sahih, (English translation), book 31, hadiths 5920- 3.

At-Tirmidhi, As- Sahih, vol. 5, pp. 621-2, hadiths 3786, 3788; vol. 2, p. 219.

An- Nasa'i, Khasa'is 'Ali ibn Abi Ṭalib, hadith 79.

Ahmad ibn Ḥanbal, Al- Musnad, vol. 3, pp. 14, 17, 26; vol. 3, pp. 26, 59; vol. 4, p. 371; vol. 5, pp. 181-182, 189-190.

Ibn al-'Athir, Jami' al-Usul, vol. 1, p. 277.

Ibn Kathir, Al-Bidayah wa'n-Nihayah, vol. 5, p. 209.

Ibn Kathir, Tafsir al- Qur'an al- 'Aẓim, vol. 6, p. 199.

Nasir ad- Din al- Albani, Silsilat al- Ahadith as- Sahihah (Kuwait: Ad- Dar as- Salafiyyah), vol. 4, pp. 355- 358.

THE LEADER OF THE UMMAH
IMAM ʻALI AL-HADI (AS)

Author
The Ahl-Bayt(ʿa)World Assembly

Translator
The Ahl al-Bayt ('a) Islamic Foundation, London - 2014

Cultural Affairs Department,The Ahl al-Bayt (ʻa) World Assembly

نام كتاب: اعلام الهداية ج ١٢ الامام علي بن محمد الهادي عليه السلام
مؤلف: مجمع جهانى اهل بيت (ع)
مترجم: المؤسسة الاسلامية، لندن
زبان ترجمه: انگليسى

THE LEADER OF THE UMMAH IMAM 'ALI AL-HADI (AS)

Author:The Ahl al-Bayt World Assembly
Project supervisor: Translation Unit, Cultural Affairs Department, theAhl al- Bayt ('a) World Assembly (ABWA)
Translator: The Islamic Foundation, London
Editor:The Ahl al-Bayt ('a) Islamic Foundation,London
Proofreader: Majid Karimi
Publisher: ABWA Publishing and Printing Center
FirstPrinting: 2014
Printed by: Mujab
Copies: 5,000
ISBN: 964- 529- 136- 4
The Ahl al- Bayt ('a) World Assembly (ABWA)
All rights reserved.
www.ahl- ul- bayt.org
info@ahl- ul- bayt.org

CONTENTS

PREFACE—13

INTRODUCTION—15

SECTION ONE

CHAPTER ONE IMAM AL-HADI (AS) IN SOME LINES—25

CHAPTER TWO IMAM AL-HADI'S (AS) PERSONALITY—28

CHAPTER THREE SOME ASPECTS OF IMAM AL-HADI'S (AS) PERSONALITY—35

1. Generosity 35
2. Abstemiousness—37
3. Working on the Fields—38
4. Guiding the Misled—38
5. Shunning the People from Association with Sufi Caste—39
6. Respecting the Intellectuals—40
7. Worshipping—43
8 .Acceptance of his Prayers—43

SECTION TWO

CHAPTER ONE IMAM AL-HADI'S (AS) NOURISHMENT—49

Imam's (as) Pedigree—49
Imam's (as) Birth and Childhood—49
The Good News Given by the Prophet (sawas) about Imam's (as) Birth—49
The Nickname (Kuniyah) and Titles of Imam al-Hadi (as)—50

CHAPTER TWO IMAM'S (AS) STAGES OF LIFE—51

CHAPTER THREE IMAM AL-HADI (AS) UNDER THE SHELTER OF HIS FATHER (AS)—53

Shi'ahs and Imam Jawad's (as) Imamah—54
The Era of Imam Jawad (as)—54
The Political Conditions—58
The Rising of Ibn Tabataba in 199 hijrah under the Commandership of Abus Saraya—60
The Succession of Imam ‘Ali ibn Musa al-Rida (as)—61
Imam Jawad (as) and Mamun's 'Abbasi—62
Imam Jawad's (as) Marriage—63
Imam Jawad (as) and Mu’tasim 'Abbasi—66
Explanation of Imam Jawad (as) about the Imamah of his Son, Imam al-Hadi (as)—67
First Tradition—67

Second Tradition—67
Third Tradition—69
Fourth Tradition—70
Fifth Tradition—71
Sixth Tradition—71
Seventh Tradition—72
Martyrdom of Imam Jawad (as)—72

SECTION THREE

CHAPTER ONE THE FLOW OF AHL AL-BAYT'S (AS) MISSION FROM THE TIME OF THE HOLY PROPHET (AS) TILL THE PERIOD OF IMAM AL-HADI (AS)—79

Obstacles and Dangers Threatening the Vast Changes—80
The Elements of Increase in Deviation of Islamic Leadership—82
The Elements of Speed in the Collapse of the Islamic Government—83
The Role of Infallible Imam (as) in Protection of Islamic System—84
The Mission of the Aimmah (as)—86
Ahlul Bayt's (as) Standpoint with Regards to the Corruption of the Leaders—87
The Household (as) and Training of Muslim Ummah—88
The Immunity of the Islamic Message—89
The Stages of Teachings Movement of the Holy Imams (as)—89
The Role of Imam al-Hadi (as) in the Process of Vast Cultural Change—92

CHAPTER TWO IMAM AL-HADI'S (AS) ERA—93

Al-Mu'tasim (from 218 to 227 hijrah)—93
Imam al-Hadi (as) and Mu'tasim 'Abbasi—95
Al-Wathiq (from 227 to 232 hijrah)—98
Imam al-Hadi (as) and Great Bagha—99
Wathiq and Investigation about the People's Faith in Relation with the Createdness of Holy Qur'an—101
Imam al-Hadi's (as) Position Related to Createdness of the Holy Qur'an—103
Imam al-Hadi (as) and Foretelling Wathiq's Death—103
Al-Mutawakkil (From 232 to 247 hijrah)—105
Imam al-Hadi (as) and Mutawakkil 'Abbasi—107
Ill-Decision about Imam al-Hadi (as) in the Court of the Calipha—110
Imam al-Hadi (as) on His Way to Samarra'—116
Imam al-Hadi (as) in Samarra'—119
Searching Imam's (as) House—126
Imprisonment of Imam al-Hadi (as)—132
Governmental Attempt at Assassinating the Imam (as)—133

Imam al-Hadi's (as) Curse on Mutawakkil—136
Death of Mutawakkil—136
Al-Muntasir Bi-Allah (From 247 A.H. to 248 A.H.)—137
Muntasir and Alawis—137
Al-Musta'in (From 248 A.H. to 252 A.H.)—139
The Movements and Rebellions during Musta'in's Caliphate—139
Al-Mu'tazz (From 252 A.H. to 255 A.H.)—140
Presecuting the Shi'as by the Government of Mu'tazz—142
CHAPTER THREE THE CHARACTERISTICS OF IMAM AL-HADI'S (AS) PERIOD THE POLITICAL CONDITIONS—144
The Literary Status—148
Economical Conditions—149
Imam al-Hadi's (as) Political and Social Position—149
'Abbasids and Imam al-Hadi (as)—150
Alawis' Rebellions—153

SECTION FOUR

CHAPTER ONE NECESSITIES OF IMAM AL-HADI'S (AS) PERIOD—159
The First Indication—159
The Second Indication—163
The Needs of Islamic Society in Imam al-Hadi's (as) Time—170
Avoiding Direct Conflict against the Rulers and their Agents—171
Refuting Biased Intellectual Movements and Anti-Religious Doubts—173
Scientifically Challenging the Government and its Scholars and Intellectuals—173
Expansion of Influence in the Governmental System—186
CHAPTER TWO IMAM AL-HADI (AS) AND SECURING AND PERFECTING THE SHI'AH—188
1. Imam al-Hadi (as) and the Issue of his Grandson Imam al-Mahdi (as)—188
2. Security Provided to the Shi'ahs and Preparing them for the Occultation Period—196
A. Doctrinal Security—197
Imam al-Hadi's (as) Positioning against Cults and other Deviated Groups—202
The Phenomenon of Pilgrimage and Its Role in Doctrinal Security—203
First The Salutation Text of Jami'a Kabirah—204
1. Selection of the Household (as)—204
2. The Household's (as) Movement—205

3. Shi'ah's Intellectual Structures—207

4. The Partisans of the Household (as)—209

Second Ziyarat Ghadiriyah—216
Scientific Security—220
Training Security—221
Securing the necessary security reasons—225

1. Warning the Shi'ahs from writing Some Special Contexts—226

2. Change of Names—227

3. Cautions his Companions about Talking in Public Places—228

4. Influence in Governmental System—228

5. The Administrators' Organization—229

Imam al-Hadi's (as) Administrators—231
Economical Security—232
CHAPTER THREE IMAM (AS) ON HIS WAY TO PARADISE—234

Martyrdom of Imam al-Hadi (as)—234
Burial Ceremony of Imam al-Hadi (as) in the Presence of a Great Number of the People—236
Why was Imam al-Hadi (as) buried in His Own House?—238
News of Imam's (as) Martyrdom in the Cities—239
The Date of Death—240
CHAPTER FOUR IMAM AL-HADI'S (AS) EDUCATIONAL SCHOOL OF THOUGHT AND PRECIOUS HERITAGE—243

The First Discourse, Imam al-Hadi's (as) Companions and Narrators—244

1. Ibrahim ibn ‘Abduhal-Nishaburi—244
2. Ibrahim ibn Muhammad al-Hamdani—245
3. Ibrahim ibn Mahziyar—245
4. Ahmad ibn Ishaq ibn Abd Allah al-Ash’ari al-Qummi—246
5. Ahmad ibn Muhammad ibn ‘Isa al-Ash’ari al-Qummi—246
6. Ayyub ibn Nuh ibn Duraj—247
7. Hasan ibn Rashid—247
8. Hasan ibn ‘Ali—249
9. Al-Hasan ibn ‘Ali al-Washsha’—249
10. Da’ud ibn al-Qassim al-Ja’fari—250
11. Al-Rayyan ibn as-Salt—250
12. ‘Abd al-azimal-Hasani—251
13. ‘Uthman ibn Sa’eed al-Umari as-Samman—253
14. ‘Ali ibn Mahziyar al-Ahwazi ad-Dawraqi—253
15. Al-Fadhl ibn Shathan al-Nishaburi—254
16. Muhammad ibn Ahmad al-Mahmudi—255

17. Muhammad ibn al-Hasan ibn Abu al-Khattab al-Zayyat—256
18. Muhammad ibn al-Faraj al-Rukhaji—256
19. Mu'awiya ibn Hakim ibn Mu'awiya ibn 'Ammar al-Kufi—257
20. Ya'qub ibn Ishaq—257
The Second Discourse Some Examples of Educational Inheritance of Imam al-Hadi (as)—258
1. Exegesis Examples—258
2. Theological Examples—259
3. Jurisprudential Examples—266
4. Imam al-Hadi's (as) Prayers—272
5. Imam al-Hadi's (as) Educational and Moral Examples—274
BIBLIOGRAPHY—279

PREFACE

In the Name of Allah, the All-beneficent, the All-merciful

The invaluable legacy of the Household [Ahl al-Bayt] of the Prophet (may peace be upon them all), as preserved by their followers, is a comprehensive school of thought that embraces all branches of Islamic knowledge. This school has produced many brilliant scholars who have drawn inspiration from this rich and pure resource. It has provided the Muslim ummah with many scholars whom, following in the footsteps of Imams of the Prophet's Household ('a), have done their best to clear up the doubts raised by various creeds and currents within and without Muslim society and to answer their questions. Throughout the past centuries, they have given well- reasoned answers and clarifications concerning these questions and doubts.

To meet the responsibilities assigned to it, the Ahl al-Bayt World Assembly (ABWA) has embarked on a defense of the sanctity of the Islamic message and its verities, often obscured by the partisans of various sects and creeds as well as by currents hostile to Islam. The Assembly follows in the footsteps of the Ahl al-Bayt ('a) and the disciples of their school of thought in its readiness to confront these challenges and tries to be on the frontline in consonance with the demands of every age.

The arguments contained in the works of the scholars belonging to the School of the Ahl al-Bayt ('a) are of unique significance. That is because they are based on genuine scholarship and appeal to reason, and avoid prejudice and bias. These arguments address scholars and thinkers in a manner that appeals to healthy minds and wholesome human nature.

To assist the seekers of truth, the Ahl al-Bayt World Assembly has endeavored to present a new phase of these arguments contained in the studies and translations of the works of contemporary Shi'ah writers and those who have embraced this sublime school of thought through divine blessing.

The Assembly is also engaged in editing and publishing valuable works by leading Shi'ah scholars of earlier ages to assist the seekers of the truth in discovering the truths which the School of the Prophet's Household ('a) has offered to the entire world.

The Ahl al-Bayt World Assembly looks forward to benefit from the opinions of the readers and their suggestions and constructive criticism in this area.

We also invite scholars, translators and other institutions to assist us in propagating the genuine Islamic teachings as preached by the Prophet Muhammad (S).

We beseech God, the Most High, to accept our humble efforts and to enable us to enhance them under the auspices of Imam al-Mahdi, His vicegerent on the earth (may Allah expedite his advent).

We express our gratitude to the Assembly's authoring group and the Ahl al-Bayt ('a) Islamic Foundation, London, its translator. We also thank our colleagues who have participated in producing this work, especially the staff of the Translation office. ?

Cultural Affairs Department
The Ahl al-Bayt ('a) World Assembly

INTRODUCTION

In the Name of Allah, the All-beneficent, the All-merciful

In the name of Allah, the All-Beneficent, the All-MercifulAll praise belongs to Allah who guided his creatures on the right path and blessings to His chosen leaders, especially the final Prophet, Muhammad (sawas), and his holy progeny.

Allah created human beings and blessed them with wisdom and the power of thought. It is this wisdom with the help of which man becomes able to find the right path and distinguish between right and wrong, and in so doing he chooses the right for his own betterment and with the help of which he fulfils his desire. The Lord has made wisdom "Proof" for His creatures, taught them what they did not know and in this way enabled every creature to reach his individual level of perfection. He also made them aware of their targets and responsibilities.

The Holy Book of Allah (the Qur'an) has made the ways of divine guidance clear, its elements and necessities. On the one hand, this Book has talked about their reasons; while on the other hand, it has clarified the results. It has said:

{ 3‰ØØqè‹$“‰èžc)@è}

"... Say: Verily, the guidance of Allah, that is the (true) guidance."[1]

{ ?ÉóÞ¨ŽÂ 4‹)ã±„ `B “Ÿ‰ƒ¹$r}

"... For Allah guides whom He will to a path that is straight."[2]

{ Ø‹îii$“Ÿ‰ƒqèr¨,sÃqƒ¹$r}

"... But Allah tells (you) the truth, and He shows the (right) way."[1]

---

1. *Surat Al-An'am, 6:71.*
2. *Surat Al-Baqarah, 2:213.*

{ 8ÉFóB-P ŽÂ 4<Î " ‰è ‰)ù‹ $Î NÃFèƒ `Br}

"... Whoever holds firmly to Allah will be shown that which is straight."[2]

wÎü ‰ž `B& ì6ãc &',m&Ès‰'‹Îü ‰ `Jù& Ès‰ " ‰ª $Ê}

{ šc q3 B #ø. ‰9 $Jù 3 ‰çb&

"... Say thou: Allah alone guides towards the Truth. Is then He more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"[3]

4‹Îü ‰ƒr¨, s‰qè 7ÎŠ `B 7øÎ AÉéü ‰N‰(qéúï‰ " •r}

{ ‰‹Ütù Šƒíè‰Ž Â

"And those to whom knowledge has come see that the (Revelation) sent down to thee from thy lord is the truth, and that it guides to the path of the Exalted (in Might), Worthy of all praise."[4]

Pø)‰ " ‰ ŵ ©Šzc Î ‹ŠÆ B " ‰è Îí Îqd ì7?ŠÇ B @Ê& ôBr}

{ ûüÏ ž‰Ê‰Š

"And who is more astray than one who follows his own lusts, devoid of guidance from Allah?"[5]

Yes, the Great Lord is the origin of real guidance; He is the One who guides human beings on the right path. Wisdom also confirms it; and wise men surrender themselves wholeheartedly alongside it. Allah the

1. *Surat Al-Aḥzab, 33:4.*
2. *Surat Al 'Imran, 3:101.*
3. *Surat Yunus, 10:35.*
4. *Surat Saba', 34:6.*
5. *Surat Al-Qisas, 28:50.*

Almighty has put the inclination to perfection and beauty into man's nature. After doing this, He gave him another favour and made him able to find the way to perfection. Therefore, He says:

{ Èrr‰çè<ï ŭvî § RMYŠr £gÅŠ ÅMø=z $Br }

"I have created the jinn and mankind only that they may serve me."[1]

As real worship is incomplete without knowing the one who is being worshiped, the only way to perfection, therefore, is worshiping God almighty and knowing Him. Allah the Almighty has equipped every person with two powers: anger and desire. These powers are given to man in order to enable him to move towards perfection. He did not release man from the domination of these two powers and the sensual desires – which are caused as the result of those two aforementioned powers. Where there is a man, these two powers are accompanying him! Therefore, a man not only needs rationality and other abilities – which have been provided to him by Allah the Almighty – but also something which can guard and protect his vision so that the last divine proof and the blessing of guidance is confirmed for him; and he can be provided with all the necessary things in the process of choosing the right or wrong path for himself.

Hence, the real cause of divine guidance is to back human rationality for the divine revelation and guidance from Allah the Exalted's chosen leaders in every sphere of their lives.

From the very first day of the history of mankind, Prophets (as) have been allocated the responsibility to carry the divine light of guidance so that the servants of Allah do not remain without a guide and leader. Divine words, which are also confirmed by human rationality, say the same thing: "the earth never remains without a divine proof. The divine proof is before, after and with the creatures in a manner that, if only two persons remain on the surface of the earth, one of them will be "divine proof" for the other. The holy book of Allah also says the same thing:

---

1. *Surat Adh-Dhariyat, 51:56.*

{ Š$d Ðq‰ è2ïr ÜÉZß MR& $JR}

"... Thou art a warner only, and for every man a guide."[1]

The Prophets (as) and their successors have the responsibility of guiding people. Their responsibilities are of the following kinds:

They have to receive the divine revelation in the most perfect manner, which needs the Prophet to be perfectly ready for receiving it. Therefore, Allah the Almighty chooses the divine Messengers Himself. The holy Qur'an has clearly mentioned:

{ ¼qÇ9$™í @èqr]} øm ß=ã& ª! $}

"Allah knoweth best with whom to place His Message."[2]

And,

{ â±„ `B ¾ÍÏ™• `B ÓÉqr ©$£Å9r}

"But Allah chooseth of His messengers whom He will ..."[3]

They have the responsibility to make the people aware of the divine mission, which needs a perfect ability. The other necessities of this responsibility are to be completely aware it, to know the goals and targets of this mission and to be free from every kind of mistake and sin:

ßGèB A"R&r ûïíÉYßr šú ïÍe;ß `¿ÎY9$ª! $] è7ù ‰Ïn¨r ZBé â¨ $Z9$b‰. }

{ ïŠÚ #=G–z$$Br ïŠÚ {qÿ=F–z$$JŠÚ Ä¨ $Z9$Ûü/ Nâ‰ó Šï ès ‰ =»GÅ‰$

"Men were one community. God sent messengers to give glad tidings to the good and warn the bad. He sent the book in truth so they might judge justly in their disputes ..."[1]

---

1. *Surat Ar-Ra'd, 13:7.*
2. *Surat Al-An'am, 6:124.*
3. *Surat Al 'Imran, 3:179.*

They have to create a nation, stable and faithful to the divine mission and make it ready to follow its leader. To carry this meaning, the holy Book of Allah has utilized the two words "training" and "education".

{ pJ3tu =»GÅ8SNGÏèr NÎZ“r }

"(He might) purify them from the filth of ignorance and evil characteristics and teach them the Law contained in His book."[2]

Here "purification" means nothing but to train the man to move towards the perfection suitable for him. Such training needs a role model enjoying everything needed for perfection:

•½yF$Pq8 ©${qã_ef b. `Jj pZ¡m îqd'é«$ÉqÏ‘ 'Î Na9 b.)©

{ #[•Ï. ©$•.Er

"Verily in the messenger of Allah ye have a good example for him that looks unto Allah and the Last Day, and remembers Allah much."[3]

1. They should keep their mission away from all kinds of deviation, misleading and distortion. To successfully fulfil such a duty, it is necessary for the Prophet to be equipped with the educational and spiritual perfection of "chastity".

2. They should try to put the spiritual targets of the divine mission into effect and should give the ethical values dominance over the human soul and societies. This is only possible in the framework of divine rules and by practicing the religious laws. However, such practice needs an effective political basis upon which to form divine values. To successfully act upon such plans and make these laws active, a leader is needed with such abilities as wisdom, bravery, extraordinary constancy, awareness and information about the psychology of different social groups within society, knowing their intellectual, political and social conducts and also being aware of the laws which

1. *Surat Al-Baqarah, 2:213.*
2. *Surat Al-Jumu'ah, 62:2.*
3. *Surat Al-Ahzab, 33:21.*

are related to training and education and the ways of living a happy life. These specialties can also be named the "educational abilities" which are other than "chastity" and are also known as "spiritual ability".

The Prophets (as) and their successors did not spend their time doing anything other than trying to achieve the goals and reaching the targets which Allah the Almighty commanded them. Some of them lost their lives on the way to achieving their targets. They faced troubles yet never wasted their time in the pursuit of leisure. Finally, Almighty Allah perfected their constant struggles with the Prophetic mission of the last Prophet, Mohammed (sawas), the son of Abdullah. Allah, the Exalted, gave the responsibility of guiding the whole of humanity to this, His last, Prophet (sawas). The holy Prophet (sawas) took some extraordinarily astonishing steps on the way of his prophetic mission. In the end, in a very short time, he was able to achieve great results. The outcome of twenty-three years of the Prophet (sawas) can be summarized in the following manner:

1. Presenting a perfect mission with all necessary elements of durability and survival for the human being.

2. Equipping that mission with necessary elements to keep it safe from all kinds of deviations and distortions.

3. Formation of a Muslim Ummah who accept Islam as their school, the Prophet (sawas) as their leader and the divine laws as their laws of life.

Creating an Islamic government which put the divine laws into effect and raised the Islamic flag.

4. Presenting the wisdom of divine guidance to the people and becoming a perfect model for such guidance.

The fulfilment of prophetic targets was based on some tasks such as:

A. Being a just leader having the ability to practice the divine mission keeping it safe from the hands of selfish individuals. Also, making it durable and providing it with continuation.
B. Fair ways of training people which could be applicable to every era without becoming outdated. Such training can only be done by educators with educational and spiritual abilities; those people whose conducts are akin to those of the Prophets (as).

That is why Allah Almighty wanted the Prophet (sawas) to train chosen persons from among his holy progeny for the continuation of this mission. Allah also wanted the Prophet (sawas) to clarify their holy names and, with God's permission, hand over to them the authority of carrying on the divine guidance, so that they would be able to protect the religion from any potential deviance by ignorant and deceitful people and train the upcoming generations on the basis of divine values. This divine program is reflected in the words of the holy Prophet (sawas) in which he says:

"Verily I am leaving among you two precious things [Thaqalayn]: the Book of Allah and my progeny [itrah], the members of my household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until they meet me at the Pond [hawd] (of Kawthar)."

The Infallible Imams (as) were the people who were chosen by the Prophet (sawas) for leading the people after his demise with the permission of Allah. Their conduct showed the real method of Islam. When we research and study their lives, we come to know about the semi dimensional movement of Islam; a movement which takes place in the souls and spirits of the Muslims. Naturally, after the demise of the Prophet (sawas), this movement decelerated and became weaker. That is why the Infallible Imams (as) tried to stimulate awareness among the people. However, during their mission they never once deviated from the path, a requirement which is essential for leaders and followers 'Alike. The Infallibles guided the people's strength on the right path and raised the level of awareness among them while reinforcing the revolutionary transformation which was brought about by the Prophet (sawas). They also motivated people to use their strength in perpetuating the movement initiated by the Prophet (sawas), himself.

The holy Infallibles also spent their lives on the path of the Prophet's (sawas) conduct. People consulted their Imams (as) accepting them as bright candles of guidance. In this manner, the religious leaders guided people towards truth and righteousness. They were exceptionally constant in their efforts. Also, they struggled more than other people to reach the peak of perfection. Their lives were full of struggles, tolerance of difficulties and bearing the oppression

committed against them by their opponents and enemies. This was to such an extent that they preferred martyrdom to living under the malice of the oppressors. Finally, after great struggles and quarrels they passed from the world and met their Lord with a feeling of success. In fact, history tellers will never be able to draw a complete picture of the lives of these great people. Nonetheless, we will try to benefit from history with intensive research and present satisfactory sketch of their lives and conduct to our dear readers.

Our investigation starts with the description of the Prophet’s (sawas) life and ends with the description of the last divine administrator, the Imam of the present era, Imam Mahdi (sawas). We hope that one day Allah the Exalted will lighten the earth with the light of justice of our twelfth Imam (as), inshallah. The present volume of our research is about the life of Imam ‘Ali al-Hadi (as) – the tenth Imam from among the holy Household (as). He was the twelfth Infallible of the divine leaders in Islam. His life, like his father and forefathers’ (as), was a model of divine law both in word and action.

Our acknowledgement to all those people who put their efforts into making this book possible and presenting it to the world. I thank the respected members of compilation department, especially the great researcher Mr. *Sayid Munthir al-Hakim* (May he live long), and his assistant in this volume, our brother *A. Razzaq al-Salehi*. We should also thank *S. Farhan al-Nur*, who has examined the text preparing the book for its fifth edition. We thank *Mr. Hussain al-Salehi*, who has accomplished the text, and *Jawad al-Tahir* for linguistically checking it, and *Mr. Kassim al-Baghdadi* who has completed the digital typesetting, and finally we should be thankful to Allah that He provided us with the blessing of completion of such a great encyclopaedia; "Therefore, indeed, He is enough for us and He is the best helper."

Cultural Affairs Department
The Ahl al-Bayt (as) World Assembly

SECTION ONE

Chapter One
Imam al-Hadi (as) in some lines

Chapter Two
Imam al-Hadi's (as) personality

Chapter Three
Some aspects of Imam al-Hadi's (as) personality

CHAPTER ONE
IMAM AL-HADI (AS) IN SOME LINES

Imam ‘Ali son of Muhammad son of Allah son of Musson of Ja’far son of Muhammad son of ‘Ali son of Hussain son of ‘Ali son of Abu Talib (as) was the tenth Imam from among the holy Household of the Prophet (as) who was purified by Allah and whom He protected from every kind of uncleanliness.

The origin of Imam ‘Ali al-Hadi (as) was the same of that of the Islamic mission and prophecy. He is also a member of the tree of Prophetic progeny, who also outlined for mankind the pure way and manner of the last Prophet, Muhammad (sawas). He possessed all the beneficence of the holy Household of the Prophet which Allah the Almighty had blessed them with. He preferred the will of God over everything else, during his entire life.

From the moment Imam ‘Ali ibn Muhammad, Imam al-Hadi (as) was born, he enjoyed the blessings of Allah. He was born into a illustrious family. His father, whose name was Imam Jawad, Imam Muhammad Taqi (as) was also an Imam guided by Allah the Exalted. The name of his purified mother was "Samana Maghribiyah".

He was brought up in a house under the shelter of the holy Book of Allah and the great morals of His last Prophet, although he gained his qu’alities from his father who was a perfect model of the Qur'anic teachings and Prophetic morals.

During his childhood, the great Imam (as) showed early signs of intelligence and talent, which was sign of Allah's blessings on him.

After the demise of his father, Imam ‘Ali al-Hadi (as) was made the next Imam while he was just eight years old. It was the second time that small child was made Imam from among the holy Household (as). This shows nothing but the truthfulness of the holy Household (as) regarding their claim to be the administrators of the Prophet (sawas), religious and worldly leadership of the Muslim Ummah, the rightful ones of the caliphfter demise of the Prophet (sawas) and the succession of the Messenger of Allah in all ranks of leadership.

The life of our great Imam (as) is divided into two different parts: the first part of his life consists of the days he passed under the shelter of his father which did not last more than a decade, while the second part consists of his Imamah which lasted more than three decades. During this time, six caliphas from the 'Abbasid dynasty were his contemporaries. Their names are: Mu'tasim, Wathiq, Mutawakkil, Muntasir, Musta'in, and Mu'taz. It was during the calipha of Mu'taz 'Abbasi that the Imam (as) was martyred at the age of forty two years.

Like his father and forefathers (as), the Imam (as) also tolerated the oppressions of cruel 'Abbasid caliphs. When the 'Abbasids came to power and became the caliphs, they tried every means to keep the members of the holy Household (as) away from politics and religious matters of the society. They also tried to keep the Imams away from their divine duty. For this, they even tried to physically remove them from among the people; thus they martyred the Imams one after another. As examples, we can see how Haroonal-Rashid martyred Imam Kadhim (as), Ma'mun al-Rashid martyred Imam al-Rida (as) and Mu'tasim martyred Imam Jawad (as).

One of the specialties of Imam al-Hadi's (as) period was the nearness of his time to the time of occultation of the twelfth Imam – Imam Mahdi (as) which was being awaited by all the Muslims. Therefore, it seems necessary that the Imam prepared the group of his partisans for welcoming in this new era which had never been seen or experienced before him. For about two hundred years, the Shi'ahs had not lived without having direct connection with their Infallible Imams (as). That is why Imam al-Hadi's (as) role was very important, fundamental and organized, in spite of all specifications which were known among all the Muslims, especially the Shi'ahs, about the matter of the twelfth Imam (as) under the name of Mahdi Muntaziri and his occultation whose return has been promised by Allah the Almighty; all the information about which they had heard from the members of the holy Household (as).

On the other hand, we see that despite the isolation imposed upon the Imam (as) by the 'Abbasid government and although he (as) was kept under strict supervision in the capital of the government –Samarra', the Imam (as) still played his role with great care trying to lead the Islamic society on the right path. To fulfil his duty– which was to

guide the Muslim Ummah –the Imam (as) used the useful system of "Imams' representatives" which was first founded by Imam Sadiq (sawas) and strengthened by Imam Jawad– the father of Imam al-Hadi (as). In utilizing this useful system, the Imam (as) succeeded in providing his Shi'ah believers with their most important necessities under those critical situations.

The book "Masnad Imam al-Hadi (as)", which is still available, is part of the cultural inheritance of our great Imam (as). Although Imam Naqi (as) and the Imams before him faced lots of troubles and difficulties, they were still successful in preserving their books to which we, even now, have access.

Peace be upon him on the day he was born, and on the day he took the responsibility of Imamah during his childhood and on the day when he was martyred; also on the day when he will be made ‘Alive once again in the court of his Lord.

CHAPTER TWO
IMAM AL-HADI'S (AS) PERSONALITY

When we look at the words and sayings of great Muslim intellectuals regarding Imam Abul Hasan‘Ali ibn Muhammad al-Hadi (as), the quintessence is sketched in front of our eyes of a person respected both by his friends and enemies ‘Alike, and in fact all the Muslims agreed on his greatness and glory.

We will now present some of the approaches of the Imam's (as) contemporary intellectuals and great men regarding his personality; we will also present the views of those intellectuals and historians who lived after the Imam (as) and which are still available:

1. A letter was written by Mutawakkil 'Abbasi to Imam al-Hadi (as) which read: "In the name of Allah, the all-Beneficent, the all-Merciful. Now, Mutawakkil, the commander of faith, respects you and observes your kinship. He takes the fulfilment of your rights as his obligation. Therefore, he will deal with you and your family in a manner which is in favour of you and your family and which will be the cause of honour for you and your family; and it will bring peace and blessings to you and to them. He – the calipha – is doing all this for the pleasure of Allah and for fulfilment of what Allah has made obligatory regarding you and your family.

Towards the end of the letter, it reads: the commander of the faithful wants to see you. He wants to meet you and by looking at your prosperous face refresh his faith in Allah.[1]

2. Yahya ibn Harthama, the person who was sent by Mutawakkil to take the Imam (as) from Madinah to Samarra’, says: I went to Medinah to fulfill my duty. When I entered the city of Madinah and as soon as the people of Madinah came to know about my duty regarding Imam al-Hadi (as), they were afraid. They feared lest the Imam (as) would be hurt during his journey. Therefore, they started weeping and mourning. Their mourning was so strong that no one had ever experienced such mourning before. It seemed as if the entire world

---

1. **Usul al-Kafi**, 1, pp, 502; Ibn al-Sabbagh al-Maliki, **al-Fusul al-Muhimmah**, pp. 265.

was crying on that day. The reason behind it was that the Imam (as) was sincere servant of the mosque and adytum and he would do well to the people of Medinah. He never showed any kind of inclination towards worldly things. I searched all over his house, but found nothing other than books such as the holy Qur'an, books related to prayers and other educational matters. I came to know about his greatness at that moment. Afterwards, I became servant of his and treated him with the utmost respect. When we entered the city of Baghdad, I went to see Ishaq Tahiri who was governor of that city in those days. He warned me: O Yahya, this man is the son of the Prophet (sawas). You know Mutawakkil very well; you also know that if you motivate Mutawakkil against him, he will definitely kill him and then on the Day of Judgment, the holy Prophet (sawas) will be your enemy. I replied: I swear by God that after I have met this man, I have seen nothing but good behaviour from him.[1]

3. Abu Abdullah Junaidi says: I swear by Allah that he (Imam al-Hadi (as)) is the best person among all people living on earth; and he is the most virtuous creature of Allah the Exalted.[2]

4. Yazdad Tabeeb says: From among the creatures of Allah, if someone is seen to have the power of a divinely inspired nature it is certainly no one else other than Imam al-Hadi (as).[3]

5. Ibn Shahrashob says: Imam al-Hadi (as) was the most handsome and truthful of the people. When a person would meet him, his charm among the people was extraordinary; and when a person would see him from a distance, he would come to know about his perfection and excellence among the people of his time. When the Imam (as) kept silent, soberness and dignity could be observed on his face; and when he started speaking, his glory and magnificence appealed to people. He belonged to the Prophet's (sawas) family, and to the family of Imams (as). He was the successor and administrator of the

1. **Tadhkirat al-Khawass**, pp. 202.
2. **Ma'athir al-Kubaraa'**, 3:96.
3. Al-Majlisi, **Bihar al-Anwar**, 50:161.

Prophet (sawas). He was a favourite branch of the strong tree of prophecy with magnificent fruits of Prophetic mission.[1]

6. Kamal al-Din Muhammad ibn Talha Shafi'I says: From amongst his virtues, one virtue is particularly dear to people which witnesses that Imam Abul Hasan al-Hadi (as) was replete with excellent qu'alities and he belonged to the noblest branch of the tree of prophecy.[2]

7. Ahmad ibn Muhammad ibn Abu Bakr ibn Khalkan says: Abul Hasan al-Hadi son of Muhammad Jawad son of 'Ali al-Rida (as) is one of the twelve Shi'ah Imams. Some people went to Mutawakkil, and slandered the Imam saying that the Shi'ahs send weapons, letters and other documents to him which are present in his house; and they motivate to rise against you and snatch the post of caliphate. Mutawakkil sent some of his Turkish agents to the Imam (as). They made sudden surprise attack on the Imam's (as) house during the night, but found him in a locked room wearing a hairy cloak and a woollen piece of cloth on his head. The Imam (as) was sitting with his face turned towards the kiblah and was whispering some verses from the holy Qur'an which were filled with Allah's promises. Under his feet, there was no carpet but only gravel stones and sand.[3]

8. Abdullah ibn Asad Yafi'i says: Abul Hasan'Ali al-Hadi son of Muhammad al-Jawad son of 'Ali al-Ridson of Musa Kadhim son of Ja'far Sadiq (as) was Alawi Hussaini who lived for forty years. He was a prayerful person and a jurisprudent leader.[4]

9. Hafiz Imaad al-Din Ismail ibn Umar ibn Kathir says: But Abul Hasan'Ali al-Hadi son of Muhammad Jawad son of 'Ali al-Ridson of Musa Kadhim son of Ja'far Sadiq son of Muhammad Baqir son of Zain al-'Abidin son of Hussain (the martyred Imam) son of 'Ali son of Abu Talib (as) is one of the twelve leaders. He is the father of Hasan 'Askari. He was a pious person who was transferred to Samarra' by Mutawakkil 'Abbasi. He lived in that city for twenty years and a few months. He passed from the world in 254 Hijrah in Samarra'. It is said

1. **Manaqib**, 4:432.
2. **Matalib al-Suoul**, pp. 88.
3. **Wafayat al-A'yan**, 2:435.
4. **Maraat al-Jinan**, 2:160.

that some backbiters told Mutawakkil that there were a plethora of letters and weapons in the house of the Imam (as) all of which had been supplied by the Shi'ah people. Mutawakkil sent a group of his army to the Imam (as). They found him (as) sitting with his face turned to the kiblah. He was wearing a woollen cloak and was sitting on the earth floor. The soldiers arrested him in the same condition and took him to Mutawakkil 'Abbasi.[1]

10. Muhammad Siraj al-Din Rafa'i says: Imam ‘Ali al-Hadi was the son of Muhammad Jawad whose titles were Naqi, Aalim, Faqih, Ameer, Daleel, 'Askari and Najeeb. He was born in 212 Hijrah in Madinah. He was poisoned and martyred on Monday, third Rajab, 254 Hijrah during the calipha of Mu'az 'Abbasi. He had five children named: Imam Hasan 'Askari (as), Hussain, Mohammed, Ja’far and Aaisha. Imam Hasan (as) was the person whose son is the expected proof, the divine guardian, Muhammad Mehdi (as).[2]

11. Ahmad ibn Hajar Haithami says: The reason why Imam al-Hadi (as) was called 'Askari is that a group of soldiers were sent by the officials of that time to take the Imam (as) from Madinah to Samarra’. There was a place named Askar where the Imam (as) was taken to. Therefore, Imam al-Hadi (as) was given the title of 'Askari. As far as wisdom and generosity is concerned, he was a real heir of his noble father's wisdom and generosity.[3]

12. Ahmad ibn Yusuf ibn Ahmad Damishqi Qarmani says: The ninth chapter of my book is about the family of tolerance, wisdom and well doers. Imam ‘Ali ibn Muhammad al-Hadi (may God be pleased with him) was born in Madinah. His mother was slave girl. His nickname was Abul Hasan while his title was al-Hadi and Mutawakkil. His skin was a little dark. The words: "Allah rabbi wa ismati min khalqat" were written on his ring. However, his virtues are very valuable and his qu’alities very noble.[4]

---

1. Ibn Kathir, **al-Bidayah wa’l-Nihayah**, 11:15.
2. **Sihah al-Akhbar**, p. 56.
3. Ibn Hajar, **al-Sawa‘iq al-Muhriqah**, p. 205.
4. **Akhbar al-Duwal**, p. 117.

13. Abdullah Shabravi Shafi'I says: The tenth Imam is 'Ali al-Hadi (as). He was born in the month of Rajab in Madinah in 214 Hijrah and had lots of wonders and generosities.[1]

14. Muhammad Amin Sowedi Baghdadi says: He was born in Madinah. His nickname was Abul Hasan; his title was al-Hadi. His skin was a little dark. The words: "Allah rabbi wa ismati min khalqat" were written on his ring. However, his virtues are very valuable and his qualities are very noble.[2]

15. Mu'amin Shablanji says: The number of his virtues is very high. It is written in Sawaiq that: Abul Hasan 'Askari was the heir of the wisdom and generosity of his great father. In the book "Hayat al-Haiwan" it has been written that: He was given the title of "'Askari" because Mutawakkil (influenced by the backbiting of some of the Imam's (as) enemies) transferred him to Samarra'.[3]

16. Muhammad Amin Ghalib Taweel says: He was very well-behaved. It was to the extent that no one had any doubt about his chastity. But Mutawakkil 'Abbasi, fearing that the rank of Imam (as) could be a danger to his caliphte, listened to the words of ill-speaking persons constantly telling him that Imam al-Hadi (as) had amassed considerable numbers of weapons in his house and was ready to fight him and snatch his post of caliphte. He sent some of his Turkish soldiers towards the Imam's (as) house. They attacked it during the night. The reason why Mutawakkil chose Turkish soldiers for this job and why he bypassed Arabs was that he had no confidence in the Arab military, as he was sure that Arab soldiers knew who was favourable for the post of caliphte. The Turkish soldiers, on the other hand, had just accepted Islam and had little knowledge about the complicated problems of the Islamic nation. They were the faithful helpers of the 'Abbasid caliphs. Another reason was that the 'Abbasid caliphs had gained familiarity by marrying Turkish girls.

Turkish soldiers arrived at the Imam's (as) house during the night. They found him (as) sitting on the floor. He (as) was wearing a cloak

1. **Al-Ithaf bi-Hubb al-Ashraf**, p. 176.
2. **Sabbakal-Dhahab**, p. 57.
3. **Nur al-Absar by al-Shabalnaji**, p. 149.

made of wool and was reciting the holy Qur'an. They searched for weapons in all the rooms. They then arrested the Imam (as) and took him to the calipha. There they recounted everything to the calipha. They told the caliph about how they found the Imam (as) praying; they also told him that they found nothing in the Imam's (as) house remotely related to battles or weapons.[1]

17. Sayid ‘Abd al-Wahab Badri says: Imam al-Hadi (as) went among the gatherings of the people of Samarra’ and encouraged them. He helped the needy and was very kind to the beggars and poor people. He was also very kind to orphans. During the nights, he went to the houses of widows and the poor and gave them the sacks of dirham and dinar which he carried in his lap. After doing so, he would say to them: I do not want any reward from you for this. In the day, he would work. He would stand under the burning sun and do agricultural work. He worked so hard that all his body became wet with sweat. When night fell, he prayed in the court of his Lord. He would bow in front of his God and kept his forehead on the floor made of stones and sand and whispered his famous prayer: "O Lord, sinful person has come to your court; a beggar has decided to come to your court. O Lord, do not make the steps hopeless which are being taken towards you, bless him and forgive his sins."[2]

18. Kheir al-Din Zarkali says: Abul Hasan 'Askari ‘Ali, who was known as al-Hadi, was the son of Muhammad Jawad son of ‘Ali al-Ridson of Musson of Ja’far. He was Hussaini Talibi and the tenth Imam of the twelve Imams (as). He was one of the pious peace-loving people of his time. He was born in Madinah. Some ill-speakers spread lies about him in the court of Mutawakkil who subsequently summoned him to Baghdad and banished him to Samarra’.[3]

19. Duat. M. Ronalson, after discussing about the Imam (as) in detail, says: A great number of the people from Iraq, Iran and Egypt, most of

1. **Tarikh al-alawiyyin**, p. 167.
2. **Sirat al-Imam Ali al-Hadi (as)**, p. 59.
3. **Al-alam**, 4:140.

whom were Shi'ah believers, decided to meet him for the purposes of acquiring knowledge and wisdom.[1]

20. Fadl Allah ibn Ruzbihan Shafi'i says: O Lord, your peace on the tenth Imam (as) who is the leader of those who are dead as well as those who are living. He who is the leader of those who are present as well as of those who are not present; a person who reached the rank of administration and Imamah by his knowledge. He who is like sharp sword on the neck of enemies and opponents and who is the shelter for those seeking shelter under all sorts of difficulties. He who quenches the thirst of the thirsty. He whose perfection and generosity have been praised both by his friends and enemies. On the Day of Judgment, he will provide his partisans and friends with shelter. He whose name is Abul Hasan'Ali Naqi al-Hadi (as) and who is the son of the Martyred Mohammed; the person who was deceitfully martyred by enemies and who was buried in "Surra Man Ra'a".[2]

1. **Aqidat al-Shi'ah**, pp. 215.
2. Wasilat al-Khadim ila al-Makhdoom, Salawat al-Imam al-Hadi (as).

CHAPTER THREE
SOME ASPECTS OF IMAM AL-HADI'S (AS) PERSONALITY

Imam al-Hadi (as) enjoyed all the ethical greatness for which his great grandfather the Prophet (sawas) was sent from Allah the Exalted. His personality had a collection of generosity and perfection in it. We are not only unable to encircle all aspects of these personal attributes, but we also do not have the capacity to even imagine his personality. However, this does not stop us from trying to mention some of his ethical excellence which has been already mentioned in history books or which we have come to know about through his lifestyle.

Here we invite our readers to benefit from some examples of the Imam's (as) greatness:

1. Generosity

Imam al-Hadi (as) was the most generous person of his time. He acted according to his forefathers' lifestyles who, in the wordings of the holy Book of Allah would give food to the indigents, the orphans and prisoners. They would give so much of their food in the way of Allah that sometimes there remained nothing for themselves, and would give their clothing to those who had no clothes to wear so often that sometimes they, themselves, had no new clothes to wear.[1]

Historians have mentioned many examples of Imam al-Hadi's (as) mercy regarding the poor and the needy. We will include a few of them here:

1. Abu 'Amr'Uthman ibn Sa'id, Ahmad ibn Ishaq Ash'ari and 'Ali ibn Ja'far Hamdani, who were from amongst the great Shi'ahs, went to meet Imam al-Hadi (as). Ahmad ibn Ishaq mentioned his debts to Imam al-Hadi (as) which he had yet to pay. The Imam (as) looked at his agent and said to him: give him and 'Ali ibn Ja'far an amount of thirty thousand dinars. Then the Imam (as) also gave an amount of thirty thousand to his agent.

Ibn Shahrashub while mentioning this Alawi generosity in his book, describes it in wordings like: "this act is a miracle which can not be

---

1. **Sifat al-Safwah**, 2:98.

done but only by kings and we have never heard of someone giving such a great amount to his kin."[1]

2. Ishaq Jallab many sheep for Imam al-Hadi (as). When the day of "Taraviyeh", the eighth day of thi-hajjeh, came the Imam (as) distributed all of those sheep among his relatives.[2]

3. One day Imam al-Hadi (as) left the city of Samarra' because he wanted to go to his fields which were in a village near Samarra'. An Arab went to meet the Imam (as) in his house, but he did not find him there. Family members of the Imam (as) told the Arab that the Imam (as) had gone to the fields. The person decided to go there. When he met the Imam (as), Imam (as) asked him: "Do you have any problems?" That person whispering said to the Imam: "O, son of the Prophet (sawas), I am a Bedouin and belong to Kufah. I am from amongst those who have faith in the guardianship of your great grandfather, 'Ali (as), but now I owe a very large amount of debt and to pay it, I have found no one more suitable than you to whom I could go and ask for help."

Imam al-Hadi (as) felt sorry for the person and gave importance to his need. However, in those days, Imam al-Hadi (as) was also passing through a very critical economical condition. He did not have any money to give to that person and free him from his debts. Therefore, he took a piece of paper and wrote with his own holy writing on it that this person claims an amount (he also mentioned the amount on the piece of paper) from me. Then he said to the person: Take this. When I returned to Samarra' and the people surround me, come to me and ask me for the amount which I have mentioned in this piece of paper. When I excuse giving you the amount be stronger and reprove me in this regard. Now, do exactly as I said.

The Arab took the piece of paper from the Imam (as). When the Imam (as) returned to Samarra', a number of people gathered around him. Some of these people were some secret agents and governmental officials. The Arab came to the Imam (as) and gave the piece of paper to him in front of everyone. He asked the Imam (as) to give him the

1. Ibn Shahr'ashub, **al-Manaqib**, 3:513, A'yan al-Shi'ah 2 p.37.
2. Al-Kufi, **Manaqib Al Abi-Talib**, 4:514.

amount mentioned in that piece of paper immediately. But the Imam (as) started making excuses. The Arab started talking to the Imam (as) very harshly. When the gathering was dismissed and people dispersed, the officials reported to Mutawakkil about the discussion between the Imam (as) and the Arab. As soon as Mutawakkil heard it, he ordered his officials to give the Imam (as) an amount of thirty thousand dirham. When the amount was given to the Imam and when the Bedouin also came to him, the Imam (as) said to him: "Take this money. Pay your debts from it and spend the rest with your family. I am sorry that I could not help you more than that."

Such beneficence was intolerable for the Bedouin. He said to Imam: "My debt is even less than one third of this amount." He wanted the Imam (as) to take back the rest of the money. However, Imam al-Hadi (as) did not agree to take anything from those thirty thousand dirhams. The Bedouin when returning to his region said to him: "Allah the Exalted knows better where and among what kind of family to put his epistle!"[1]

2. Abstemiousness

Imam al-Hadi (as) disliked worldly things and pleasures. He passed his life with piety and devotedness to Allah the Exalted. He was very careful about his prayers, piety and faith in Allah. He never inclined towards mundane glittering things, but preferred obedience to Allah over everything else. His house was almost empty from everyday objects when he was in Madinah and when he was transferred to Samarra'. Once, when the Imam (as) was sitting in his house, Mutawakkil's soldiers attacked it and searched it very thoroughly, but they were not only unsuccessful in finding what they were looking for, but even found no furniture and equipment there. When Mutawakkil's soldiers entered the Imam's (as) house for the second time in Samarra', they found the Imam (as) in a locked room with a hairy

1. **Matalib al-Sa'ul**, p. 473; Ibn al-Sabbagh al-Maliki, **al-Fusul al-Muhimmah**, 2:1066; **al-Sawa'iq al-Muhriqah**, p. 312.

cloak and a woollen piece of clothing on his head. Under his feet, there was no carpet but gravel stones and sand.[1]

3. Working on the Fields

Our great Imam (as) had no signs of pride and selfishness. This was to such an extent that it has been said about him: He had a piece of land where he worked and bowed by his own hands, so that he could earn a living for himself and his family. ‘Ali ibn Abu Hamzah has narrated about him: "I saw Abul Hasan there – Imam al-Hadi (as) – and found him working on his fields. He was drowning in sweat. I said to him: May I be ransomed for you, where are the working persons?" By this Abu Hamzah meant to say men, friends, Shi'ahs and helpers of Imam al-Hadi (as).

The Imam (as) replied: "O ‘Ali, be aware that some men have worked on their fields with shovels who were far better when compared to me and my father."

I asked him: Who are you taking about?

The Imam (as) replied: "the Prophet of Allah (sawas), the Commander of the faithful (as) and all my forefathers (as) worked with their own hands; and agriculture is the work of the Prophets (as), apostles and their competent administrators."[2]

4. Guiding the Misled

Imam al-Hadi (as) tried his best to guide those who had deviated from the right path. Among those persons who were guided by the Imam (as), Abul Hasan Basri known as Mallah can be named. Abul Hasan Basri was a Waqifi who do not believe in the Imamah of the Imams after Imam Musa ibn Ja’far Sadiq (as). One day, Imam al-Hadi (as) met him and said to him: "how long do you want to continue your dream? Isn't it the right time to wake from this dream of negligence?"

---

1. **Usul Al-Kafi**, 1:499; Sheikh al-Mufid, **Kitab al-Irshad**, 2:302 and 303. Al-Kulayni, **I'lam al-Wara bi-A'lam al-Huda**, 2:119; Ibn al-Sabbagh al-Maliki, **al-Fusul al-Muhimmah**, p.377.
2. **Man La Yahduruhu al-faqih**, 3:162, **Usul Al-Kafi**, 4:75.

These two small sentences inspired Abul Hasan Basri so much that he started weeping and returned to the right path![1]

5. Shunning the People from Association with Sufi Caste

Imam al-Hadi (as) always prevented his partisans and other Muslims from going and joining the groups of the Sufi caste because this caste was trying to mislead the Muslims. The Sufis apparently pretended that they had not any kind of inclination towards mundane things and showed themselves as pious people; and in this way betrayed the simple people from the right path.

Imam al-Hadi (as) tried very much to keep the Muslims away from having any kind of relation with this group. In this regard, we can consult the narration of Hussain ibn Abil Khitab who said: I was in the presence of Imam al-Hadi (as) in Masjid Nabavi (Prophet's mosque). A group of the Imam's (as) partisans came to him. Abu Hashim Ja'fari was also among them. Abu Hashim Ja'fari was a person who had great eloquence. He was respected by Imam (as). While we were in the presence of Imam al-Hadi (as), a group of Sufis also entered the mosque and sat besides us. As soon as they sat down, they started praying. Imam al-Hadi (as) turned his face to his partisans and said to them:

"Do not look at these deceitful people because they are the associates of devils and they are the people who destroy the basis of the religion. Their piety is nothing but a way to keep their bodies in comfort and by awakening at nights and praying they just want to use the people as quadrupeds for achieving their goals. By passing their lives through difficulties, they just want to make use of the simplicity of the people and use them as donkeys. They do not pray but to betray the people. They do not eat a little food but for filling the plates of their desires and making people rally to their side. When they talk to people, they always talk about love and peace, but in fact since they are in the state of being misled by themselves, they also mislead the people. Their spell is nothing but dancing and clapping while their recital is nothing but singing. They are followed by no one but fools and they are

1. Al-Kulayni, **I'lam al-Wara bi-A'lam al-Huda**, 2:162, **Manaqib Al Abi-Talib**, 3:511.

believed by no one but foolish people. If a person goes for pilgrimage to any of them – whether dead or ‘Alive – it is like he has gone for pilgrimage of the devils and for worshipping idols. And if a person helps any of them, it is like he has helped Mo'aviah, Yazid and Abu Sufyan."

One of the Imam's (as) partisans asked him: "Even if that Sufi has a belief in your (the progeny of the Prophet) rights?"

The Imam (as) reproached him and shouted at him saying: "Do not say such words! Does a person, who has belief in our rights, perform an action which is disliked by us? Don't you know that they are from the worst category of the Sufis? Certainly, all the Sufis are against us and their way is very different from ours. They are no one but the Nazarenes and Magus of this nation. They always try to put out the Divine Light by their exhalation; but Allah the Exalted always makes His Light perfect even if it is disliked by the pagans."[1]

6. Respecting the Intellectuals

Imam al-Hadi (as) always respected the men of thought, knowledge and wisdom. He was always very kind to them because such people are the sources of light on the Earth. A Shi'ah scholar and jurisprudent was also amongst those people who were favoured by the Imam (as) because of their wisdom and knowledge. This jurisprudent had had a discussion with a Nasibi and had dominated the discussion. Imam al-Hadi (as) was very happy to hear the news of his victory. When that Shi'ah intellectual came to meet Imam al-Hadi (as), Imam (as) welcomed him very warmly and greeted him wholeheartedly. Although, at that time, there were lots of Alawi Sayids and 'Abbasis in the Imam's (as) gathering, Imam (as) preferred to let the intellectual sit beside him. Imam (as) started talking to him. He asked many times about his health. The Imam's (as) action was unbearable for those present in the gathering. The Hasihimi Sayids looked at Imam al-

1. Ardbili, **Hadiqat al-Shi'ah**, pp.602-603, al-Murtadha al-Razi in al-Fusoul and Ibn Hamzah in Al-Hudi Ilal Nijat, both of them are taken from the narration of Sheikh Mufid, and his narration is also present in "**Rawdhat al-Janat**, 3:134, **Iklil al-Manhaj fi Tahqiq al-Matlab**, p.129.

Hadi (as) and said: "How do you give him preference over the Sayids of Bani Hashim?"

Imam al-Hadi (as) replied: "Just stop saying that! Be careful you do not become from amongst those people about whom Allah the Exalted has said: "Have you not regarded those who were given share of the Book, who are summoned to the Book of Allah in order that it may judge between them, whereat a part of them refuse to comply and they are disregardful?" So now do you agree with the judgment of the Book of Allah regarding this matter?

«ı $É»FÅ2 4<Î bqãß ãÉ»GÅ6 ß `Ï $ŽÅR ‹qêré šú ï‰Ï ’<Î •? Ó%}

`{ bqÊíèÐ Nèr ÓGÏ ×ƒíù 4<qGƒ ŒêÓGÏ•ı Nàáš9

All of them said at once: Yes, we do, O the son of the Prophet (sawas)!

At that time Imam al-Hadi (as) started to bring proofs from the Book of Allah about what he had done to show it was not unfair. He said: Does Allah the Exalted not say:

ª! $Ëx ¡ ÿƒ ‹qS ¡ ß Ä§ ï» f Jß ’Î ‹qS ¡ ÿ? Nà9 Ø‰ #ŒÎ ‹qZB#ä ûï‰Ï $K§'ƒ}

Oœß ‹qêré ûï‰Ï Nà ZB ‹qZB#ä ûï‰Ï ª! $ÆÍƒ ‹rà $Ù ‹rà $Ø‰ #ŒÎr Nà9

{ M»_ ‘Š

"O, you who have faith! When you are told, 'Make room' in sittings, then make room; Allah will make room for you. And when you are told, 'Rise up!' rise up. Allah will raise those of you who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do."[2]

1. *Surat Al 'Imran, 3:23.*
2. *Surat al-Mujadalah, 58:11.*

Therefore, I find that Allah the Exalted has never agreed for a Muslim intellectual to be given the place lower than a Non-Muslim intellectual. In the same way, He has never agreed for a Muslim to be given the rank lower than a Non-Muslim.

Now tell me about this saying of Allah who says:

{ bqß-èƒ Ÿw ûïÏ%©! bqß-èƒ ûïÏ%©! “ Ëç6ó„ @d @è}

"Are those who know equal to those who do not know?"[1]

Therefore, how do you blame me for respecting this intellectual person? This person has defeated so and so Nasibi with the help of his proofs which Allah the Almighty has taught him, therefore, he is nobler than every noble person whose nobility is just because of his genealogy."

When the people heard the Imam’s (as) proof, they kept silent, because the Imam (as) had rejected them with very strong proofs and reasoning. However, one of 'Abbasids shouted: "O son of the Prophet (as)! You gave this person preference over us and considered us lower in rank to a person who is not equal to us as far as genealogical superiority is concerned, although, from the very first day of Islam, the person who has nobler genealogically has been dominating the one who does not have it."

However, this reasoning is a false and valueless reasoning, because Islam –with its standards– has never accepted such categorization. It seems as if that 'Abbasid person was fully unaware of the truth and had never understood Islam in the correct manner. However, Imam al-Hadi (as) rejected his reasoning saying:

"Praise to Allah! Did your forefather, Abbas, not swear his oath of Allegiance to a Timi person – a person who belonged to Tim tribe although Abbas himself was from Bani Hashim? Wasn’t Abdullah ibn Abbas the servant of Omar ibn Khitab, although Abdullah ibn Abbas was Hashimi and the father of Bani Abbas' caliphs, while Omar was a person from Bani Uddi? When Omar was forming the consultative

1. *Surat al-Zomar, 39:9.*

assembly, why did he add those people from Quraish who were lower than Bani Hashim as far as their genealogy is concerned, but he did not add Abbas in the assembly who was from Bani Hashim? Hence, if giving a non-Hashimi preference over a Hashimi is an unfair and unjust action, you should blame the allegiance of Abbas to Abu Bakr and the service of Abdullah ibn Abbas to Omar; but if it is permissible, my action is also permissible."[1]

7. Worshipping

Coming back to God and awakening during the nights to pray; incantation and recitation of His holy Book were some of the very important qu'alities of all the Imams (as).

However, we can say with regards to Imam al-Hadi (as) that the people of his time did not find any person so pious and such a taskmaster in the way of worshipping Allah other than Imam al-Hadi (as). He did not neglect any recommended or supererogatory prayers. He always recited Surah al- Hamd followed by the first lines of Surah Hadeed till

{ í r‰•Á 9$Ï‹ N# ‹ Î Ø Š ¼ æ ¼ Ò Ê }

"Indeed He knows well what is in the breasts."[2]

In the third Rak'at of his supererogatory prayer while in the fourth Rak'at he recited Surah Hamd followed by the last lines of Surah Hajarat.[3]

8 .Acceptance of his Prayers

It has been mentioned in different books as to how Allah the Exalted granted Imam's (as) prayers. Here we mention some of them as examples:

1. Mansuri narrated from his father's uncle that he said: I went to meet Imam al-Hadi (as) and said to him: "O master! This person – Mutawakkil – has caused me to be jobless; he has snatched away my

1. **Al-Ihtijaj for al-Tabarsi**, 2:259, **Tafsir al-Askari**, p.352.
2. *Surat al-Anfal, 8:43.*
3. **Wasal al-Shi'ah**, 4:750.

means of living and made my life extremely difficult. His only excuse is that I have connection with you." He requested the Imam (as) to mediate between him and Mutawakkil. The Imam (as) said to him: God willing you will achieve what you are looking for!" On the very same night, Mutawakkil sent some soldiers to his door and asked him to come and see Mutawakkil. He quickly went to Mutawakkil accompanied by the soldiers. When he reached the proximity of Mutawakkil’s castle, he noticed that Fath ibn Khaqan –Mutawakkil's minister– was waiting for him. Fath welcomed him and complained to him in a friendly manner asking him why he had left it so late. He then took him to Mutawakkil. Mutawakkil smiled at him. He was very surprised at this. Mutawakkil said to him: "O Abu Musa! Why do you want to leave and forget us?! Now, tell us how much you want [from us]!"

The person told Mutawakkil about his needs as well as his rights which had been stopped. Mutawakkil ordered to give double of that amount to the person. Then the person left Mutawakkil's castle in state of great happiness. Fath ran after him and on reaching him said: "I have no doubt that you asked him –Imam al-Hadi (as) – to pray for you! So now, just go back to him and ask him to pray for me, too."

The person went towards the house of Imam al-Hadi (as). When he reached there and stood near Imam al-Hadi (as), the Imam (as) looked at his face and said: "O Abu Musa, your face is looking very satisfied."

The person said to him very respectfully: "Yes, my master! But they told me that you neither went to Mutawakkil, nor did you request him anything in this regard!"

The Imam was smiling at the man. He replied: "Allah the Exalted knows better that we, in our hardships and difficulties, ask for shelter of no one other than Him and in such times we rely on no one other than Him. That is why whenever we ask Him for anything, He grants it to us; and if we deny something, He also denies it."

Now, the person had understood that the Imam (as) had prayed for him in secret. Suddenly, he remembered what Fath had said to him. He said to Imam (as): "O my master, Fath also wanted you to pray for him."

The Imam (as) did not accept his request this time and said: "Outwardly Fath pretends to be our partisan but, in his heart, he keeps himself away from us. The prayer is accepted only about a person who sincerely obeys Allah's orders and acknowledges the rights of the Prophet (sawas) and us."[1]

2. It has been narrated that ‘Ali ibn Ja’far was one of the Imam's (as) agents, but he was arrested and then imprisoned by Mutawakkil as a result of backbiting some of Mutawakkil's men. He passed a long time behind the locks in jails. After some time, when he was under great pressure, he talked to one of the servants of 'Abbasid government and asked them to free him from prison at any cost. He also promised to pay three thousand dinars for his freedom. The servant went to Ubaidullah who was one of Mutawakkil's relatives and asked for his mediation between Mutawakkil and ‘Ali ibn Ja’far so that, in this way, he could be released from jail. Ubaidullah also accepted his demand and talked to Mutawakkil about his request. But Mutawakkil reprimanded him and said: "If I doubted your sincerity and truthfulness, I would say that you have become Rafidhi. This man is Abul Hasan al-Hadi's (as) agent and I am about to kill him."

After hearing this, Abdullah felt sorry for his mediation for ‘Ali ibn Ja’far's release from jail. He also mentioned it to the servant. The servant went to ‘Ali ibn Ja’far and told him that Mutawakkil was about to kill him and there was no way for him to come out of prison. When ‘Ali ibn Ja’far heard this news, he became very sad. He wrote a letter to Imam al-Hadi (as) which read: "O my master, I cause you to swear by God that you will help me. I am afraid to slip from the right path under such pressure." The Imam (as) wrote to him: "When I find the situation favourable, I will go in the sight of God for the solution of your problem." After some time, Mutawakkil fell ill. He had a very severe fever. The fever became so severe that he was afraid of losing his life. Therefore, he ordered the act of freeing all the prisoners. He also especially ordered the release of ‘Ali ibn Ja’far from prison. Mutawakkil said to his friend, Ubaidullah: Why did you not mention the name of the person you mediated for?" Ubaidullah said: "I had

1. **Amali al-Tusi**, p.285, *hadith* no. 555. Al-Majlisi, **Bihar al-Anwar**, 50:127, **al-Manaqib**, 4:442.

decided not to mention his name in your presence any more." At that time, Mutawakkil gave the order to release him from prison. He also ordered his soldiers to ask the person to forgive Mutawakkil for he had tortured him. In this way, 'Ali ibn Ja'far was released from jail and according to the Imam's (as) order, went to Makkah and lived there."[1]

These are only a few of the examples about the acceptance of the Imam's (as) prayers which the historians have mentioned in their books. It is very clear that acceptance of prayers is something which is not under the control of human beings, but only Allah the Exalted has the power to grant. He is the One who grants the prayers of any of His servants that He wishes. There is no doubt in it that the leaders from the Prophet's family (as) had a great rank in the presence of Allah. They were so sincere in their prayers and faith in Allah to an extent which is impossible for mankind to imagine. They obeyed Allah the Almighty wholeheartedly. Allah the Almighty also gave them the quality that their every prayer was immediately accepted by Him. Even today, their holy shrines are places where the prayers of those who go there for pilgrimage are also accepted.[2]

1. **Rijal al-kushi**, p.660, *hadith* no. 1129; Al-Majlisi, **Bihar al-Anwar**, 50:183.
2. Please refer to: **The lifestyle of Imam Ali al-Hadi**, pp.42 to 62.

SECTION TWO

Chapter One
Imam al-Hadi's (as) Nourishment

Chapter Two
Imam's (as) Stages of Life

Chapter Three
Imam al-Hadi (as) Under the Shelter of his father (as)

CHAPTER ONE
IMAM AL-HADI'S (AS) NOURISHMENT

Imam's (as) Pedigree

Abul Hasan‘Ali al-Hadi son of Muhammad Jawad son of ‘Ali al-Ridson of Musa Kadhim son of Ja’far Sadiq son of Muhammad Baqir son of Zain al-'Abidin son of Hussain (the martyred Imam) son of ‘Ali son of Abu Talib (as) is the tenth Imam of the twelve Shi'ah Imams.

His mother was the slave girl of Umme Walad who was known as Samana Maghribiyah[1]. She is also known as Ummul Fadhl.[2]

Imam's (as) Birth and Childhood

He was born on the fifteenth of thil-Hajjah or the second of Rajab in 212 or 214 hijrah.[3]

He was born in a village named Sarya which is situated thirty miles away from Madinah.[4]

The Good News Given by the Prophet (sawas) about Imam's (as) Birth

The holy Prophet (sawas) gave the good news of Imam al-Hadi's (as) birth in one of his lengthy hadiths related to the Imams (as) saying: "and then Allah will create son from his – Imam Jawad's (as) – progeny who will be neither cruel, refractory or mulish but will be a righteous, felicitous, purified and respected person. Allah the Exalted chose his name as ‘Ali ibn Muhammad; He clothed him in the clothing of peace and honour; He gave him all kinds of knowledge; He made him aware of every secret; His breast was filled with what His Lord had made him aware of. Also Allah has prevented his enemies from enmity against him.[5]

---

1. **Usul Al-Kafi**, 1:297.
2. Manaqib Al Abi-Talib; Al-Majlisi, **Bihar al-Anwar**, 50:114.
3. **Usul Al-Kafi**, 1:497; Sheikh al-Mufid, **Kitab al-Irshad**, p.368; **al-Misbah**, p. 523.
4. **Manaqib Al Abi-Talib**, 4:433; the distance of three miles is equal to about five kilometres.
5. Sheikh al-Saduq, **‘Uyun Akhbar al-Rida (as)**, 1:62, *hadith* no. 29.

The Nickname (Kuniyah) and Titles of Imam al-Hadi (as)

Imam al-Hadi's (as) nickname was Abul-Hasan. To make his nickname distinguished from the two nicknames of Imam Kadhim and Imam ‘Ali al-Rida (as) which was also Abul-Hasan, Imam al-Hadi (as) was called as Abul-Hasan three or the third Abul-Hasan.

He had many titles, among which some were al-Hadi, al-Naqi, and these two are his most famous titles – al-Murtadha, al-Fattah, al-Naseh and al-Mutawakkil. However, the Imam (as) prevented his partisans from calling him by the title of Mutawakkil as it was also the title of one of the 'Abbasid caliphs.[1]

However, in the book "Manaqib" some other titles have also been mentioned which are related to Imam al-Hadi (as) such as al-Najeeb, al-Hadi, al-Murtadha, al-Naqi, Aalim, Faqih, Amin, Mo'tamin, Tayyib and 'Askari; let us not forget that 'Askari was also the title of Imam al-Hadi's (as) son. Both father and son are called as "'Askariyeen".[2]

1. Al-Irbili, **Kashf al-Ghummah**, 2:374.
2. **Al-Manaqib**, 4:432.

CHAPTER TWO
IMAM'S (AS) STAGES OF LIFE

Concerning the positions and actions as well as the conditions under which Imam al-Hadi (as) passed his life, the forty years of his age can be divided into many stages and spheres:

But since we have used the semi-division method of the Imams (as) lives, it will be suitable to apply this division here, too. While analysing the Imams' lifestyles, let us consider some special matters and issues. Diversity of responsibility is one such matter and issue. Every Imam (as) played a particular role based on the demands of his respective time and era. These responsibilities were largely related to their political and social relations. But there is still something common among them which sets their related position to each other and which is known as the comprehensive common title of all these positions; indeed, it is nothing other than their single target. This target is to save the Islamic religion from being deviated, to save the Islamic Ummah from deviation and 'Alienation from its principles; and to save that particular government formed on the basis of the instructions of the Prophet (sawas) as an Islamic government from any sort of decline. Another purpose behind this target was to make the grounds possible for the Imams (as) to take the control of government after the demise of the Prophet (sawas). Nevertheless, this control should not cross limits and there should not be anything contradictory to the values for which an Islamic government is formed.

The first phase of Imam al-Hadi's (as) life was the period which he passed under the shelter of his father Imam Jawad (as); this period consisted of the years between 212 and 220 hijrah. In other words, Imam al-Hadi (as) spent a total of eight years under the care of his father, Imam Jawad (as).

During this period, the Imam's (as) contemporary caliphas were Ma'mun and Mu'tasim 'Abbasi.

However, the second phase of Imam's (as) blessed life was the period between his Imamah, towards the end of 220 hijrah, and the time of his martyrdom in the year 254 hijrah which makes almost thirty-four years.

During this period six other caliphas were contemporary with the Imam (as) ca namely:

1. Mu’tasim (from 218 to 227 hijrah),
2. Wathiq (from 227 to 232 hijrah),
3. Mutawakkil (from 232 to 247 hijrah),
4. Muntasir (247 to 248 hijrah),
5. Must'ain (248 to 252 hijrah),
6. Mu’tazz (252 to 255 hijrah).

In the third part of the second chapter of the book, we will study the first phase of Imam al-Hadi's (as) life; we will also analyse the important incidents which took place during those years which he spent under the shelter of his father's Imamah; while the second phase of Imam's (as) life will be studied with relation to the conditions, specialties and needs of that period in the three final parts of the book.

CHAPTER THREE
IMAM AL-HADI (AS) UNDER THE SHELTER OF HIS FATHER (AS)

Imam Muhammad Jawad (as) took charge of the religious, intellectual and spiritual leadership of the Shi'ahs directly after the martyrdom of his great father Imam ‘Ali ibn Musa al-Rida (as).[1]

In those days, he was just seven years old. Although he was very young, he still had a great control over all the issues which were related to his father in Madinah. He gave orders to the slaves and slave girls of his father or prevented them from performing some actions. None of them complained about their Imam (as).[2]

Safavan ibn Yahyah says: "I said to Imam al-Rida (as): Before Aba Ja’far was blessed to you by Allah the Almighty, we used to ask you about this matter and you answered saying: "Allah will bless me with son." Now that Allah has blessed you with son and has made our eyes sparkle, may God not involve us in such a hard time that we should be left behind without you, but if such an incident occurs, whom should we consult for our problems after you? Imam al-Rida (as) pointed with his hand towards Jawaz, Abu Ja’afar (as) who was just a child and was sleeping in front of him (as). I said to the Imam (as): May I be ransom! He is not more than three!"[3]

Imam al-Rida (as) answered Safavan's ibn Yahyah's question saying: "Allah the Exalted gave ‘Isa ibn Maryam His prophecy while his age was less than the age of Abu Ja’afar who will rise as an Imam to set up our shariyah."[4]

After the martyrdom of his father, Imam Jawad (as) lived for 18 years, 11 months and 5 days which is also the period of his Imamah.[5]

---

1. **Ithbat al-Wasiyyah**, p. 184.
2. **Ithbat al-Wasiyyah**, p.185.
3. **Ithbat al-Wasiyyah**, pp.185 and 186.
4. **Ithbat al-Wasiyyah**, pp.185 and 186.
5. **Al-Kafi**, 1:572, *hadith* no. 12.

Shi'ahs and Imam Jawad's (as) Imamah

When Imam al-Rida (as) was martyred, Imam Jawad (as) was only seven years old. The Imamah for such small age was something very interesting both for the Shi'ahs and others. Despite the grounds which Imam al-Rida (as) made to ready the people for the Imamah (as) of Imam Jawad at such a young age, some of the great Shi'ah men were still very surprised and astonished. On the other hand, the common people were even more stunned.

That is why a group of Shi'ah scholars gathered at one of their houses to discuss the problem of Imamah after Imam al-Rida (as). Some of the people who were present were: Rayyan ibn Sullat, Younus, Safavan ibn Yahyah, Muhammad ibn Hakim and ‘Abd al-Rahman ibn Hujjaj. The gathering of these people began with weeping and mourning. When they had cried a lot, Younus said to them: "Do not cry. We do not have any other option but to wait until this boy, Imam Jawad (as) grows older. However, Rayyan ibn Sullat rejected him saying: "If Imamah is something which has been fixed for someone from Allah the Exalted then a child of just two days will have the ability of an hundred year old person. And if the Imamah is not blessed by Allah, then even if the person is five thousand years old, even then he can not act upon what his forefathers did. This is the real problem which we have to consider."[1]

This expression shows that what Rayan wanted to say was that Imamah is a Divine Rank just like prophecy. The selection of this post is not in the hands of mankind, but in the hands of Allah the Exalted Who says in His Book: "Allah knows best where to place his apostleship." And people do not have any choice in this regard.

The Era of Imam Jawad (as)

Imam Jawad (as) was the contemporary of two 'Abbasid caliphs: Ma’mun's 'Abbasi (from 198 to 218 hijrah) and Mu’tasim 'Abbasi (from 218 to 227 hijrah). Ma’mun's always pretended to be friendly and kind to Imam Jawad (as) and he married his daughter Umm al-Fadhl to the Imam (as). He had made Imam al-Rida (as) his son-in-

1. **Dalail al-Imamah**, p. 205.

law. He also announced him as his successor. He had also given the Alawis a favourable positions in the government.[1] However, there was a clear difference between the behaviours of Ma'mun and Mu'tasim. His government was one which was based on force, a little bit of kindness and good policies. Mas'oodi, the historian, praised Mu'tasim for his good behaviour and righteousness.[2]

The first 'Abbasid caliphs did not have enough belief in Arabs in respect to their ways of government. Therefore, they depended largely on Persians. They gave the important military and civilian responsibilities to those who were from the Persian race. As a result, Persians became superior in different governmental fields. On the other hand, the Arabs' role in the 'Abbasid government grew progressively weaker. The result was competition and enmity between the Arabs and Persians. This problem continued till the time of the calipha of Mu'tasim whose mother was from the Turks. From then on, the government started showing their belief in Turks. Mu'tasim used them as his special guards. He gave them good governmental ranks. They were made the governors of the places which were far from the centre of the Islamic government in those days. He neglected Arabs and paid much attention to the Turks providing them with luxurious lives. As a result, both the Arabs and Persians became the enemies of the Turks.

The battles which were fought then were not between the Persians and Arabs as some disagreement, also, sprang up among the Arabs. A prejudice between the Arabs of Mudhirri living in the north and the Arabs of Yemen living in the south also came into being.[3] This is the point which can clarify for us the reason of quarrels in the governmental system.

People who lived towards the end of the first period of the 'Abbasid dynasty can be divided into four categories:

1. The Arabs (Mudhirris and Yemenis);

---

1. Ibrahim Hasan, **Tarikh al-Islam**, 2:66-67.
2. Al-Mas'udi, **Muruj al-Dhahab**, 3:476.
3. **Tarikh al-Islam**, 2:395.

2. Persians (Khurasanians) who helped the 'Abbasids in the establishment of the 'Abbasid dynasty;

3. The Turks, who controlled the government;

4. The Infidels who paid tributes (Jews and Christians).

The religious groups were also separated from each other in those days and could easily be distinguished. A Jew was not allowed to change his religion and become a Christian. Also a Christian was not allowed to leave his own religion and become a Jew. The changing of religion was allowed only if the person leaving his religion (Christianity or Judaism) accepted Islam as his new religion. Slaves were in a great majority in Islamic society. In those days, Samarqand was known as one of the biggest slaves markets. The people of that city had chosen this job as their profession and largely earned their living in the buying and selling of slaves in this way.

Another quality of this period was the great amount of wealth which was accrued by the 'Abbasid Dynasty through their attacks on a large part of the world and by making the borders of their country increasingly vast. On the other hand, trade was at its peak. As a result of all this, a great cultural movement came into being which had never previously been observed. It was a time when every person – from the caliph down to the common people –was either seeking learning or was at least helping others to learn wisdom and different branches of knowledge. At the time of the 'Abbasid dynasty, the Muslims travelled the continents to gain knowledge and wisdom and after having done so they would return to their own country. When they reached their country, they would write in black and white what they had gained through their journeys to the other countries of three continents. Their writings seemed like encyclopaedias. These were the books which played the role in transfering the sciences of those days to us, although, in at the time nobody could have even imagined that one day their efforts would be transferred to the upcoming generations through their books.[1]

1. **Tarikh al-Islam**, 2:321 to 323.

These were the conditions in the Eastern part of the Islamic country at that moment in time.

In the western part of the great Islamic country, the city of "Qurtuba" which is situated in Spain and which is nowadays known as "Cordoba" was also competing with cities such as Baghdad, Basra, Kufah, Damascus and Fustat. That is why this city was made the capital of Spain. At the time, Cordoba was so developed that the people from European countries, who came there to learn Islamic knowledge, were greatly inspired by seeing the beautifully made mosques in the city. As a result, in the western part of the Islamic country a group of intellectuals, poets, writers, philosophers, translators and peacemakers also came into being. We see that during this period the Muslims not only gained the sciences such as interpretation, recitation, the knowledge of Hadith, jurisprudence and theology but had also learned the sciences of philosophy, geometry, astronomy, medicine and chemistry etc.

In the first phase of the 'Abbasid dynasty, people took part in learning the religious sciences. As a result, many theologians appeared and started discussing the characteristics of the holy Book of Allah. This was to such an extent that even Ma'mun al-Rashid himself took part in these discussions and held the debate programs among intellectuals in his presence. Sometimes, people complained against him for he gave Imam 'Ali (as) preference over other caliphs. They thought it inappropriate for Ma'mun to involve himself in religious matters.[1]

In this period, two particular groups of intellectuals were formed:

The First Group: The people of this group were those whose knowledge and wisdom were based on traditions, studies and perfect understanding of the sciences. They were called the people of knowledge.

The Second Group: The people in this group were those whose knowledge and wisdom were based on innovation and deduction. They were called the people of ration.[2]

1. **Tarikh al-Islam**, 2:321-323.
2. **Tarikh al-Islam**, 2:324.

Moreover, two other groups of jurisprudence were also formed during this period: the school of thought of the men of traditions, and the school of thought of opinions in Iraq.

The Political Conditions

To choose more than one person for succession to the crown by the ex caliphas was something which caused a great problem in the situation of security of the country. Haroon al-Rashid chose both of his sons, Amin al-Rashid and Ma’mun al-Rashid as his successor saying that when one of them dies the second one was to take his position. In this case, a battle would certainly be likely to ensue between the two brothers for the caliphte, because, the first caliph of the two of them would try to make his own son his successor, rather than his brother. We can observe this problem between Amin al-Rashid and Ma’mun al-Rashid – the two brothers.[1]

Amin al-Rashid was a rude man who was very weak as far as his politics and thinking was concerned. The signs of his political weakness can be observed in the battle started between him and his brother Ma’mun al-Rashid for the caliphnd which lasted from 93 to 98 hijrah. We can see that during these five years, Ma’mun's men were successful in overcoming Amin's army. They killed Amin al-Rashid and overruled Baghdad. It was then that Ma’mun took charge of government and started ruling the country on his own. He dismissed the officials and workers of his brother, Amin, from their posts and distributed these among his own partisans who were the people playing their role in Ma’mun's victory over his brother.

During Ma’mun's government a number of armed insurrections sprang up. Soldiers of the 'Abbasid government, however, succeeded in suppressing them, bringing the separatist cities under the reign of the 'Abbasid government. After Ma’mun successfully instilled peace into his city and country, he proceeded to wage war against Rome.[2]

One of the poets from Baghdad, the blind and very famous, ‘Ali ibn Abi Talib, who lived during the initial phase of the 'Abbasid dynasty

1. Al-Mas'udi, **Muruj al-Dhahab**, 4:350-353.
2. Tarikh Tabari, Tarikh al-Umam wa al-Mulook, the accidents between 199 and 217 hijrah.

sketched the prevailing politico-social conditions of this phase in some of his verses, translations of which are given below:

"The calipha has been destroyed by the deceitfulness of the minister, the debauchery and libertinism of the leader and the wrong counsels of the advisors."

"This is nothing but traversing the road of misguidance and deceit; and the roads of misguidance and deceit are the worst roads."

"The actions of the caliph are very strange, but what are stranger still are the actions of his minister."

"And what is stranger than the actions of the caliphnd the actions of his minister is that we should swear the oath of our allegiance to the children, too."

"We should swear our oath of allegiance to he who is at that stage of childhood which still does not have the ability of cleaning his own nose and where the necessities of childhood are still clearly observed in him."

"The causes of these actions are the two persons: One is the tyrant and the other is misled. They want to destroy the glorious Book of Allah."

"If it was not for the vicissitudes of time, you would see that these two men were of no use."

"But we are suffering from revolt and conspiracies which are as large as mountains and we do not have the ability to free ourselves from them with ease."[1]

When Amin al-Rashid was killed, his severed head was brought to Khurasan and presented in front of Ma'mun's. Ma'mun's ordered his head to be fixed on a piece of wood in the yard of the royal palace. On that day, he gave rewards to all of his soldiers and ordered everyone to curse Amin's chopped head after receiving his reward. The soldiers came one by one, achieved their rewards, cursed Amin's head and left the palace. When one of non-Arab soldiers achieved his rewards, he was asked: "Curse on this head." He said: "May God curse him, his parents and every child of them and let them go back to such and such

1. Al-Mas'udi, **Muruj al-Dhahab**, 3:433: "The Arabic verses".

of their mother." It was said to him: "O you! With these words you have also cursed the Commander of the faithful, Ma'mun's! Ma'mun's was also listening to this conversation, but, with smile on his face, he pretended that he had heard nothing. Then in order to fulfil the command given by the calipha, the severed head was taken back to Iraq.[1]

During his rule, Ma'mun's al-Rashid faced some terrible threats. At one stage it seemed as if his kingdom was going to collapse. The most important events which took place in the time of Ma'mun's rule can be gathered under three categories:

The Rising of Ibn Tabataba[2] in 199 hijrah under the Commandership of Abus Saraya

This was one of the greatest public revolts which occurred in the time of Imam Jawad (as) and whose motive was to achieve the willingness of the progeny of Muhammad (sawas). Since many sons of Islam warmly welcomed it, the 'Abbasid government came very close to collapse. Abu Saraya Sariy ibn Mansoor very intelligently devised a plan which caused people to voluntarily come to his side and with great pleasure. He used a unique political strategy by bringing many of Imam Musa ibn Ja'far's (as) sons to his side and made them commanders of his army.

At first, Ma'mun's sent an army of ten thousand soldiers under the command of Zahir ibn Musayyib against Abu Saraya, but Zahir's army was still weaker than Abu Saraya's army and was defeated by them. The army of Zahir was made prisoners by Abu Saraya's army. After this victory, the Tabataba movement became even stronger and they were once again successful in defeating another force which was sent against them by Ma'mun's al-Rashid; and they occupied Wasit city.

There was for the third time a battle between Abu Saraya's army and Ma'mun's s' army whose commander this time was Harsamat ibn A'yan. Abu Saraya was defeated this time and escaped towards

1. Al-Mas'udi, **Muruj al-Dhahab**, 3:415.
2. His full name was Muhammad ibn Ibrahim ibn Ismail ibn Ibrahim ibn Hasan ibn Hasan ibn ali ibn Abi-Talib.

Qadisiyah. Harsamat entered the city, found Abu Saraya and killed him. This event occurred in 200 hijrah.[1]

The Succession of Imam 'Ali ibn Musa al-Rida (as)

In 201 hijrah, Ma'mun's compelled Imam al-Rida (as) to accept succession. In this regard, he ordered all those in relation with the 'Abbasid government to replace their black clothing which was the sign of the 'Abbasid family with green ones which were the sign of the Alawis. This action was intolerable for the 'Abbasids. On the other hand, they were also angry that Mamun's had made Imam al-Rida (as) his successor. They therefore protested against him. Some of them even nullified their allegiance to Ma'mun's and swore allegiance to his uncle Mansur who was the father of Mehdi 'Abbasi; but he was not the right person, because he said: I am the successor of Ma'mun's. When hearing this, the people rejected him and swore allegiance to his brother Ibrahim ibn Mehdi. As a result, a number of battles occurred among the 'Abbasids.[2] When Ma'mun's saw that he would not be able to reach his targets to utilize Imam al-Rida (as) as his successor, in 203 hijrah, he tried to kill the Imam (as) by poisoning him.[3]

1. The Events which Occurred in 206 hijrah: In this year, "Babak Khurramdin" had become a menace for Mamun's army in the mountains of Azerbaijan. He killed, looted and defeated Ma'mun's army numerous times, performing atrocities.[4]

2. The Events which Occurred in 209 hijrah: In this year, a person named "Nasr ibn Ash'as Aqeeli" revolted. As a result, a number of long battles were fought between him and "Abdullah ibn Tahir Khuza'I" who was the then commander of Ma'mun's army.[5]

3-Mamun's Attacks on different cities of Rome: In 215 hijrah, Ma'mun attacked different cities of Rome and remained there for three months. He conquered some of its castles and spread his armies

1. Tarikh Dhahabi, **Daw' al-Islam**, pp. 112-113.
2. Tarikh al-Dhahabi, **Daw' al-Islam**, pp. 112-113.
3. **Ithbat al-Wasiyyah**, pp.181-183.
4. Tarikh Dhahabi, **Daw' al-Islam**, p.114.
5. **Tarikh Dhahabi, Daw' al-Islam**, pp.115-117.

there. They burned down the cities of Rome and captured its citizens. Then, after passing through Damascus, he entered Egypt.[1]

These battles lasted for more than two years. During these battles, the Romans were successful in capturing Ma’mun's commander and surrounded the Muslim Army in 217 hijrah.

Imam Jawad (as) and Mamun's 'Abbasi

Ma’mun's had special politics with relation to the holy Household (as) of the Prophet (sawas) which was very different from the politics of the preceding 'Abbasid caliphas. The efforts of the government to develop a relationship with the members of the holy Household (as) shows the great influence the Household (as) had on different categories of Islamic society. The relation of most of the people from that society to the members of the holy Household (as) and their belief in their intellectual and spiritual leadership was another important factor.

The problem of choosing Imam al-Rida (as) as his successor was also a great change in the political fields of the 'Abbasids which shows the great intelligence of Ma’mun's related to this problem. With this action, Ma’mun's tried to stop the influence of the Imam (as) in society. He brought Imam al-Rida (as) near him to limit the Imam's (as) movements and halt his great influence. With this action, he succeeded in containing the movements of the Imam (as), the movements of the faithful people under the leadership of the members of the holy Household (as) and the leading role of the Household (as) under his direct consideration.

After the martyrdom of Imam al-Rida (as), Ma’mun's ordered that Imam Jawad (as) be brought from Madinahto Baghdad. He compelled the Imam (as) to get married to his daughter "Ummul Fadhal". Let us not forget that the 'Abbasid family was not willing for this engagement and marriage. They disagreed with Ma’mun's in this regard. However, Ma’mun's accomplished this because he was a forward-planner.

---

1. **Tarikh Dhahabi, Daw’ al-Islam**, pp.115-117.

He had some special targets behind this action which were very effective for the continuation of his government as well as for legalizing his rule from the religious aspect. Actually, by displaying a feeling of respect for Imam Jawad (as) and reducing pressures on the members of the holy Household (as) which had been created by the caliphas before him, he was trying to oppress and dominate the Imam (as) and other members of the holy Household (as). On the other hand, by trying to keep himself away from indecent ethics and habits such as excess in debauchery, enjoying the wealth of the treasure house and neglecting the orthodox principles of the Islamic religion which had all been done by preceding caliphas, Ma'mun's was successful in deceiving most of the sons of the Islamic Ummah.

Our opinion is proved when we see that when, in Rabi al-Awwal 204 hijrah, Ma'mun's entered Baghdad, he had worn the clothing of a commander and his soldiers were all dressed in green. He lived in Baghdad wearing the same coloured clothes for one week. After that, when the Friday Prayer was finished, he changed and allowed once again the wearing of black clothes.[1] Wearing black clothes had been made forbidden by Mamun's at the time of announcing Imam al-Rida (as) as his successor, which started from 201 hijrah and ended in 203 hijrah when Imam (as) was poisoned by Harun al-Rashid.

Imam Jawad's (as) Marriage

To strengthen his relationship with the members of the holy Household (as) Ma'mun's planned the Imam's (as) marriage to his daughter "Ummul Fadhl". When Bani Abbas heard this news, they flocked to Ma'mun's and argued with him on the matter. The reason for this was none other than fear because, according to them, if Imam (as) Jawad married Ma'mun's daughter, the calipha would be snatched from Bani Abbas and the clothing of honour –as they perceived the calipha was a clothing of honour– with which Allah had draped their bodies, would be removed.

They said to Mamun: "O, commander of the faithful, we cause you to swear by Allah to change your mind about what you have decided to do, and do not choose Ibn al-Rida (as) as you son-in-law, because we

1. **Tarikh al-Ya'qubi**, 2:193.

are afraid that by this action Allah the Almighty will deprive us of the governmental role with which He has blessed us; and the clothes of honour which He has put on our bodies will be removed. You are well aware of the behaviour of our family with his. You also know how caliphas who ruled before you behaved to the members of this family! They –the caliphas– always neglected them and kept them away from political involvement. When we saw your behaviour with his father, Imam al-Rida (as), we became very afraid, until Allah the Exalted removed our fear. Therefore, we cause you to swear upon Allah not to return us to that fear from which we have just emerged; and by changing your mind about Ibn al-Rida (as) choose anyone from amongst your family members whom you think suitable for this matter.

Mamun replied: Anything that happened between you and the family of Abi Talib was because of you. If you behaved justly to this group, you would find them the most suitable people for friendship and love. However, I should mention, concerning Abu Ja’afar Muhammad ibn ‘Ali (as), that I have chosen him to be my son-in-law because I see that despite his slight age he is superior in wisdom and excellence to all the people of knowledge, wisdom and excellence. And this is something very strange for me. I hope to be able to make people understand what I have understood about his personality.[1]

The people of Bani Abbas left Ma’mun's palace. They decided to go to Yahya ibn Aktham –who was the chief justice in those days– and ask him to challenge Imam Jawad (as) with a very difficult problem which should be impossible for the Imam (as) to solve. They also promised that if Yahya ibn Aktham became successful in defeating the Imam (as), he would be rewarded plentifully with priceless gifts.

They then informed Ma’mun's about their plan and the intended session where Yahya ibn Aktham would pose Imam Jawad (as) a question. The session was held. Imam Jawad (as) arrived for the session and listened to the questions asked by Yahya ibn Aktham. Yahya ibn Aktham asked the Imam (as) about a person in Ehram who

1. Sheikh al-Mufid, **Kitab al-Irshad**, 2:282. **I'lam al-Wara bi-A'lam al-Huda**, 2:101, with a slight difference, Al-Irbili, **Kashf al-Ghummah**, 3:144.

kills a prey. Imam (as) divided the questions into so many secondary parts and asked Yahya ibn Aktham about which part he was asking? Yahya ibn Aktham was stunned and could not answer the Imam's (as) question. He therefore requested Imam (as) to explain all the secondary parts for him. Ma'mun's was also present and was listening to their discussion. Then he turned his face to the people of Bani Abbas and said: "Did you see what you were denying?" Then he turned to Imam Jawad (as) and said that Imam (as) should ask Ma'mun's to let his daughter marry Imam (as). Imam (as) did so and Ma'mun's held a party in this regard.

When the marriage contract was signed and the marriage ceremony was over, Ma'mun's asked Imam (as) to answer the question which he had been asked by Ibn Aktham. The Imam (as) gave a very detailed answer to the question. At that time, Ma'mun's looked at the 'Abbasids who had gathered there and said: "Is there any person from amongst you who can answer this question with such detail? And is there anyone who knows the correct answers to the secondary questions?"

They replied: "No. By God, the commander of the faithful knows better about every problem."

Ma'mun's said to them: "Woe to you! Among all the creatures of Allah, only this family has the perfection and virtue which you have just observed. In this family, age does not become the reason to prevent them from perfection and virtue. That is why it has been said: "The holy Prophet (sawas) started calling people towards Islam after he called Imam 'Ali (as) towards Islam while he was just a boy of ten. Also the Prophet (sawas) accepted his faith when he brought Islam."[1]

However, we should mention here that such a behaviour with Imam Jawad (as) was just a deceit. It was also something which Ma'mun's had already enacted to Imam Jawad's (as) father Imam 'Ali al-Rida (as); Imam al-Rida (as) who was poisoned by Ma'mun's in the end, causing his martyrdom. It is transparently obvious that Ma'mun's did all these actions to keep Imam Jawad (as) away from his partisans and the other people.

---

1. Sheikh al-Mufid, **Kitab al-Irshad**, 2:281-282; **I'lam al-Wara bi-A'lam al-Huda**, 2:101 to 105; Al-Irbili, **Kashf al-Ghummah**, 3:143 to 147.

We can see that Ma'mun's brought him from Madinah to Baghdad to keep him under the consideration of his secret agents. He wanted to know about every person meeting the Imam (as). Ma'mun's was sure that by doing so he would be able to restrict Imam's (as) role in society and would be able to keep him away from having any kind of influence over it. On the other hand, he was sure that by such an action he would be able to validate his government, because the Imam's (as) presence with him did not mean anything else to the common people. Ma'mun's reaction against those who complained against the Imam (as) saying that he was just a child who did even not know what was right and what was wrong and who had no the knowledge of religion was also in order to fulfil his own purposes.

In this manner, Imam Jawad (as) spent fifteen years of his life under the consideration of Ma'mun's government. At last in 218 hijrah Ma'mun's left the world.

Imam Jawad (as) and Mu'tasim 'Abbasi

Mu'tasim Muhammad ibn Haroon al-Rashid was the eighth caliph from Bani Abbas. He took charge of his calipha in 218 hijrah right after the death of his brother Ma'mun's and received the allegiance of the people. In the year 217 hijrah, he had left Baghdad and had gone to Samarra' to build that city.[1] When he became calipha, he changed this city into the capital of his government. The period which Imam Jawad (as) spent with this caliph was not very long. The Imam (as) was first brought to Baghdad and then martyred after two years in 220 hijrah by Mu'tasim.

Imam Jawad (as) had gone to Madinah in 118 hijrah. It was the same year when Ma'mun's left the world in Rome. When, in 220 hijrah, he was returning to Iraq, he left his son Imam al-Hadi (as) in Madinah. Imam al-Hadi (as) was just a child then.[2]

Before his martyrdom, Imam Jawad (as) had confirmed and explained about the Imamah of his son Imam al-Hadi (as) on numerous occasions.

---

1. **Tarikh Abu al-Fida**, 1:343.
2. **Ithbat al-Wasiyyah**, p.192.

Explanation of Imam Jawad (as) about the Imamah of his Son, Imam al-Hadi (as)

First Tradition

Ismail ibn Mehran says: When Imam Jawad (as) was taken to Baghdad from Madinah for the first time, I said to him: "I am afraid about you during this journey. If something happens to you, who will be the next Imam (as)?

Ismail ibn Mehran says: "Imam looked at me with smile on his face and said: "What you have thought about is not going to happen this year." But when the Imam was (as) taken to Baghdad for the second time by Mu'tasim, I met him and asked: "May I be your ransom! Now that you are going, please tell us who will be the next Imam? I observed that Imam Jawad (as) started weeping. He wept so much that his beard and moustache were drenched. Then he looked at me and said: "This time you should fear for me. Therefore, you should know that after me the Imamah will belong to my son 'Ali."[1]

Second Tradition

Khairani whose father was one of the closest persons to Imam Jawad (as) and because of the post Imam Jawad (as) had given to him, always remained with him, narrates that: Ahmad ibn Muhammad ibn 'Isa Ash'ari –who was one of the greatest jurisprudents of his time and who was from Qom– came to my father every morning to ask about the condition of Imam Jawad (as) who was ill during those days. But whenever a messenger of Imam Jawad (as) came to meet my father and give him the Imam's (as) messages, Ahmad ibn Muhammad ibn 'Isa would go outside and let my father talk to the messenger in private, which shows the confidence of Imam Jawad (as) in him – my father.

One night, the messenger of Imam Jawad (as) arrived. Ahmad ibn Muhammad went out and my father also started talking with the messenger in secret. Ahmad ibn Muhammad went far away and then returned and stood at a certain place where he could hear their

1. Al-Kulayni, **al-Kafi**, 1:323; Al-Majlisi, **Bihar al-Anwar**, 50:118, art: "al-Nusus 'ala al Khusus'alayh"; Al-Sheikh al-Mufid, **Kitab al-Irshad**, p. 308.

discussion. At that time, the messenger of Imam Jawad (as) said to my father: "Your master has sent regards to you and he has said: "I am going on my journey to the next world; and after me my son ‘Ali will be the next Imam. After me, he has the same rights over you, which I had after my father." Then the messenger left my father and went away. Ahmad ibn Muhammad ibn ‘Isa came in and asked my father: "What did the messenger of the Imam (as) tell you?" My father replied: "All is well." Ahmad ibn Muhammad said: "I heard what he said to you." Then he told my father everything he had heard. My father said to him: "Allah the Exalted has made this work Haram for you, because He has said: "do not investigate", but now that you have heard our conversation, keep it with you as witness. Who knows, some day we may need your witness. But be aware not to tell this news to anyone unless the right time comes.

The next day, my father wrote in black and white what he had heard from the messenger on ten pieces of paper and after having it written he put the papers into envelopes and sealed them. Then he gave the envelopes to ten Shi'ahs and told them: If I die before telling you anything about these letters, open them and act upon what has been written in there.

Khairani says: When Abu Ja’afar Imam Jawad (as) was martyred, my father stayed at home and did not leave it. The chiefs of the Imamia caste gathered around Muhammad ibn Faraj Rukhaji and started discussing about who would be the next Imam. Muhammad ibn Faraj Rukhaji wrote a letter to my father and said that the Shi'ah chiefs have gathered around him and if he was not afraid that they would be known, he would bring all of them to my father's house. Therefore, he asked my father to come to his house and join them.

My father mounted his horse and went towards them. There he found a group who had gathered around Muhammad ibn Faraj. They said to my father: "What are you opinions about this matter?" My father looked at those ten people to whom he had given the ten letters and said: "Bring those letters." They brought the letters and broke their seals. My father said: "That which has been written in these letters is the same thing about which I was ordered." Some of the people said: "We would be pleased to know if there is another witness except these letters and your words that he also could confirm your saying."

My father told them: "Allah the Exalted has already provided what you have demanded. This person, Abu Ja'afar Ash'ari is the witness that I have heard exactly the same thing which I have written down in these letters. He asked Abu Ja'afar Ash'ari to witness what he had heard. At first Abu Ja'afar refused to say anything. When my father noticed this, he challenged him with mutual cursing (Mubahalah) and threatened him from Allah the Exalted. When Abu Ja'afar saw the situation was critical, he said: "Yes, I have heard this with my ears. But I denied witnessing it because I wanted the blessing of giving the good news about the next imam to be given by an Arab – because Khairani's father was not Arab. It was then that every person who was present did not leave the gathering before mentioning the Imamah of Abul Hasan Imam 'Ali al-Hadi (as). In this manner, their doubts about the matter of Imamah were removed.[1]

Third Tradition

It has been narrated from Muhammad Hussain Wasiti that he heard from Ahmad ibn Abi Khalid who was the servant of Abu Ja'afar Imam Jawad (as) that Imam Jawad (as) asked him to witness a will which reads as following:

"Ahmad ibn Abi Khalid the slave of Abu Ja'afar Imam Jawad (as) here witnesses that Abu Ja'afar Muhammad ibn 'Ali ibn Musa ibn Ja'far ibn Muhammad ibn 'Ali ibn Hussain ibn 'Ali ibn Abi-Talib (sawas) asked him for his witness that he has made his will to his son saying that after his demise not only will his son be free in performing what is related to him, but the authority of training his brother and other affairs related to him are also on his behalf; except for his brother Musa, who will have the authority to pass his life according to his own wish after he becomes adult. He gave Abdullah ibn Masawar the responsibility of taking charge of his inheritance as his lawyer and to transfer them to his son 'Ali after he becomes adult. However, the case of his brother, Musa, was different about whom Imam had said something different related to his inheritance and other issues. This will was written on Sunday third Thil-Hijjah 220 hijrah. Ahmad ibn

1. **Al-Kafi**, 1:324; Al-Majlisi, **Bihar al-Anwar**, 50:120, chapter: "al-Nusus 'ala al Khusus'alayh "; Al-Sheikh al-Mufid, **Kitab al-Irshad**, p. 308.

Khalid wrote his witness in his own handwriting at the top of the will. Hasan ibn Muhammad ibn Abdullah ibn Hasan ibn ‘Ali ibn Abi-Talib also witnessed the will and like Ahmad ibn Khalid signed at the top. Nasr Khadim also, witnessed the will and wrote his will in his own writing.[1]

Fourth Tradition

Muhammad ibn ‘Ali narrated from ‘Abd al-Wahid ibn Muhammad ibn Abdus Attar who narrated from ‘Ali ibn Muhammad Qutibah Nishaburi who narrated from Hamdan ibn Sulaiman who narrated from Saqr ibn Abu Dulf that he said: I heard from Abu Ja’afar Mohmmad ibn ‘Ali ibn Musa al-Rida (as) that he said: "After me, my son ‘Ali will be the next Imam. His orders will be my orders, his words are my words and following his orders is like following mine.[2] And the next Imam will be his son Hasan. His orders will be like his father's orders, his wordings will be like his father's wordings and following his orders will be like following his father's.

Then Imam (as) kept silent for a while. I asked him: "O son of the Prophet (sawas)! Who will be the Imam after Hasan? Imam (as) wept and then said: Indeed, after Hasan his son will be the next Imam; He is the "Qa’im" who will rise for the truth and the people of the world will wait for his appearance.

I asked him: O son of the Prophet (sawas)! Why is he called "Qa’im"? Imam (as) replied: Because he will rise at a time that people will have forgotten him and most of the people of the world will have turned from their religion.

Then I asked him: What is the reason behind calling him Muntadhar? He said: Because he will have an occultation for so many days and whose period will be very long. The faithful Shi'ahs will always be waiting for his appearance while those doubting in their hearts about

1. **Al-Kafi**, 1:325.

2. In one of the prints of the mentioned book, it has been said that, after saying this, Imam (as) kept silent for a while. I said to him: ‘O son of the Prophet (sawas)! Who will be the Imam after ‘Ali (as)?’ He said: ‘his son, Hasan.’ I said: ‘Who will succeed him?’ Then Imam Jawad (as) wept and said: ‘After him, his son Muhammad.’

him will keep denying him. Those who deny his reappearance will make fun of him. Those fixing a time for his appearance tell lies. Those who hasten for his arrival will die; while those people, who surrender themselves to the will of God, will be rescued.[1]

Fifth Tradition

'Ali ibn Muhammad Sindhi narrated from Muhammad ibn Hasan that he said: Abdullah ibn Ja'far Hamiri narrated from Ahmad ibn Hilal who narrated from Umayah ibn 'Ali Qaisi that he said: I said to the second Abu Ja'afar i.e. Imam Jawad (as): Who will be your heir in the matter of Imamah? Imam (as) replied: "My son 'Ali." Then he said: "Society will soon be surprised."

Qaisi says: I asked him: "And [in this situation, towards which city] should we go? Imam (as) kept momentarily silent and then said: "Towards Madinah." I said: "Towards which Madina?" because in the Arabic language, the word "Madinah" is used for every city. The Imam (as) replied: "The same Madinah in which we are living, the city of the Prophet (sawas). Is there any Madinah other than this city?"[2]

Sixth Tradition

Ahmad ibn Hilal says that Muhammad ibn Ismail ibn Bazi' told me that Umayah ibn 'Ali asked a question from the second Abu Ja'afar Imam Jawad (as) in his presence about the problem of his successor and Imam replied to him in the same words which we have just come to know about in the above mentioned lines.

It has been narrated with the same document from Umayah ibn 'Ali Qaisi who has narrated from Abu Haitham Tamimi that he said: " Abu Abdullah Imam Sadiq (as) has said: "When three names among the leaders will come in quick succession, the fourth name will be of the "Qa'ime Aale Muhammad (as)": Muhammad, 'Ali and Hasan.[3]

---

1. **Ikmal al-Din wa Tamam al-Ni'amah**, 2:278; **I'lam al-Wara bi-A'lam al-Huda**, p. 436.
2. **Kifiat al-Athar**, p.284.
3. **Kifiat al-Athar**, p.284; Ikmal al-Din wa Tamam al-Ni'amah, 2:334; In the same way, it has also mentioned in this book that when three names of

Seventh Tradition

Hamiri narrated from Ahmad ibn Muhammad ibn ‘Isa who narrated from his father that he said: When Imam Jawad (as) wanted to migrate from Madinah to Iraq and was saying goodbye to everyone, he first confirmed the Imamah of Imam al-Hadi (as) then he asked Imam al-Hadi (as) to sit beside him and asked him: "What do you want me to bring you as gift from the interesting and beautiful things of Iraq?" Imam al-Hadi (as) replied: "Bring me sword which seems to be a flame of burning fire!" Then Imam Jawad (as) turning his face towards his other son, Musa, asked him: "what do you want me to bring for you?" He replied: "I want you to bring a horse for me!" Then Imam (as) said: "Abul Hasan is like me while this boy is like his mother."[1]

Martyrdom of Imam Jawad (as)

Considering making Imam al-Rida (as) part of his government and to award him the rank of succession by Ma’mun's 'Abbasi considering what Ma’mun's later did to his son, Imam Jawad (as), shows his great political intelligence as regards behaving with his most powerful enemies. The two Imams (as) had great influence among the people which could have become a great threat for the 'Abbasid government. However, by using his intelligence and pre-planned actions, Ma’mun's was successful in overcoming the situation and brought this great danger –which had been threatening his government– under his control. In this manner, he was successful in curtailing the two Imams' (as) influence over the people.

Therefore, to call Imam (as) near to him, contrary to meaning that Ma’mun's wanted to award the Imam (as) with a high governmental rank, he actually wanted to banish him from his own country; he also wanted to scrutinise the Imam's (as) activities and compel him to remain with the calipha. The secret agents and soldiers of Ma’mun'swere given the responsibility of keeping an eye on

---

Muhammad, ali and Hasan will come one after another, the fourth of them will be of their "Qaaim".

1. Al-Majlisi, **Bihar al-Anwar**, 50:123, chapter: "al-Nusus ‘ala al Khusus‘alayh."

Imam's (as) activities and seeing who his partisans were, so that laws could be applied to them and they could thus be pressurized and dealt with forcefully.

Muhammad ibn ‘Ali Hashimi, also one of the 'Abbasids, says: When Imam Jawad (as) married Ma’mun's daughter, Umm al-Fadhl, I met him the next morning. I had used some medicines during the previous night and I was the first person to meet the Imam (as) on the mentioned day. I was very thirsty because of the medicine I had used the previous night. Yet, I did not want to ask for water there. But when Imam Jawad (as) had a look at my face, he said: "I find you thirsty." I said: "Yes, I am thirsty." Imam (as) said: "O the slave brings us some water." I thought in my head: "Now the slave will bring him poisoned water and perhaps he will give me the water to drink and after drinking the poisoned water I will be sad and discomforted." The slave came bringing some water with him. Imam Jawad (as) looked at me smiled and then said: "O slave, give me the water." He took the water from the slave, drank a quantity from it and then gave it to me to drink. Then I drank it.[1]

Muhammad ibn ‘Ali Hashimi later narrated for Muhammad ibn Hamzah and said: By God, I think Abu Ja’afar knows what is in the heart of a person as is believed by the Rafidhs.[2]

Certainly Muhammad ibn ‘Ali Hashimi was not one of the Shi'ahs of Imam Jawad (as), but he was well aware of what was going on in the 'Abbasid family. He also knew very well how the 'Abbasid family were accustomed to dispose of their enemies. One can be sure by his words that Imam al-Rida (as) was certainly martyred by the poison that Ma’mun's administered to him.

Mas'oudi narrates: Mu’tasim and Ja’far –Ma’mun's son– made a plan to get rid of and martyr Imam Jawad (as). Following their plan, Ja’far also convinced his sister Umm al-Fadhl to help them. It was decided that Umm al-Fadhl would compel Imam (as) to eat poisoned grapes. Umm al-Fadhl did so. She took the poisoned grapes to Imam

1. **Al-Kafi**, 1:495-496.
2. Sheikh al-Mufid, **Kitab al-Irshad**, 2:291.

Jawad (as) which he then ate. After Imam (as) had eaten the grapes, Umm al-Fadhl repented and started weeping.

Imam Jawad (as) asked her: "Why are you crying? I swear by Allah that He will make you suffer from poverty which will never be removed and He will make you suffer from such misfortune which you will never be able to keep it secret…" After Imam's (as) martyrdom, Umm al-Fadhl suffered from an illness. She spent all her money in an attempt to regain her health. In this way, she started suffering from poverty. Her poverty became so serious that she started asking people for help. On the other hand, her brother Ja’far became very drunk fell down a well from which his dead body was later removed.

Another tradition is in the form of saying that the person causing the martyrdom of Imam Jawad (as) is named Ibn Abu Daowd al-Qadhi. The reason behind this is the story of a thief who one day came into the presence of the caliphMu’tasim 'Abbasi and confessed to having stolen an item. He asked the caliph to punish him by the lash as ordained by the Islamic religion so that his sin would be removed. Mu’tasim called all the jurisprudents and asked them about the correct part from where the hand of the thief should be removed. They started arguing amongst themselves and a great difference of opinion accrued as to whereabouts on the thief’s hand should it be removed from? Some of them said that the hand should be cut right from the elbow, while others said that the hand should be cut from the wrist. Everyone was reciting the verses from the holy Qur'an to justify their decisions, but since they had not understood the holy Qur'an, everyone was interpreting the verses according to their own understanding.

`{ ¤a‰r ¤aÏqã âÎ ¡ ¤S}

‘Perform *tayammum* with clean earth and rub therewith your faces and hands.’

Then Mu’tasim 'Abbasi turned his face towards Imam Jawad (as) and asked: "O Abu Ja’afar what is your opinion about this matter?"

1. *Surat al-Ma’ida,6.*

The Imam (as) replied: "O commander of the faithful, this group has already spoken much about this matter!"

Mu'tasim said: "Leave what they have said. I want to know about your opinion!"

Imam Jawad (as) said: "O commander of the faithful, I beg your excuse in this regard."

Mu'tasim said: "I cause you to swear by God to say something about this issue."

Imam (as) said: "Now that you have caused me to swear by Allah, then let me say that all of them are wrong about this matter, because what is obligatory is only the cutting of the four fingers, while the palm is left."

Mu'tasim asked: "What is your reasoning?"

Imam Jawad (as) replied: It is because of the Prophet's (sawas) Hadith when he said: "It is obligatory that seven parts of the body should be involved in prostration: the face, the two hands, two knees and two feet. Therefore, if this person's hand is cut either from elbow or wrist, there will remain no hand for him to put on the floor while prostrating. Although, Allah the Almighty has said in the holy Qur'an:

{ #‰n& «4 $ì B {qãß? Ÿx ù ÷ ‰Å» ¡ J ß‰b&r }

"And "Masajid" (The parts needed to be involved in prostration) are only for Allah."[1]

In this verse, the meaning of Masajid is nothing but the seven parts which are necessary for prostration." Then the Imam (as) said: "Therefore, anything which is related to Allah is never removed."

The narrator says: "Mu'tasim was very pleased to hear this answer. He ordered that the four fingers of the thief should be cut off whilst his palm should be left safely intact.

Zarqan says: Ibn Abi Dawoud said to me: When this session had passed, I went to Mu'tasim and said to him: Indeed, it is obligatory on

1. *Surat al-Jinn, 72:18.*

me to advise the commander of the faithful. I am going to tell him something which will certainly lead me to the burning fire.

The calipha said: what is that?

I said: "What is the reason that when the commander of the faithful invites the jurisprudents and intellectuals in his gathering for the solution of religious matters where only the members of Household (as), commanders, ministers and scribes are present, the news of these sessions goes out of the castle and all the people become aware of the sessions. As a result, they ask questions about the issues from jurisprudents and they also tell them about their views. Now, what is the reason that the commander of the faithful in spite of listening to the jurisprudents and intellectuals, listens to a person who is accepted by more than half of the people as Imam and the real calipha, which makes him more important than the commander of the faithful and he starts giving orders like the real calipha, the commander of the faithful?

Ibn Abi Dawoud says: When I said these words, I noticed that Mu'tasim's face momentarily changed colour and he understood what I wanted to tell him. He said: "May God bless you for your benevolence."[1]

We can see how Mu'tasim was motivated to make plans against the Imam (as). He agreed with the plans of Ma'mun's son Ja'far and his sister Umm al-Fadhl and took part in the conspiracy of the Imam's (as) martyrdom. On the other hand, by this tradition we come to know about another point which tells us that there is no contradiction between this tradition and the tradition which we studied in the above lines.

---

1. **Tafsir Ayashi**, 1:319; **Madinah al-M'ajiz**, 7:403; Al-Majlisi, **Bihar al-Anwar**, 76:191.

SECTION THREE

Chapter One
The Flow of Ahl al-Bayt's (as) Mission from the Time of the Holy Prophet (as) till the Period of Imam al-Hadi (as)

Chapter Two
Imam al-Hadi's (as) Era

Chapter Three
The Characteristics of Imam al-Hadi's (as) Period

CHAPTER ONE
THE FLOW OF AHL AL-BAYT'S (AS) MISSION FROM THE TIME OF THE HOLY PROPHET (AS) TILL THE PERIOD OF IMAM AL-HADI (AS)

According to Islamic logic, the whole universe belongs to Allah the Exalted and human beings are His successors and trustworthy slaves on the surface of the Earth. However, it is necessary that the human beings should stand up and take charge of this great and difficult responsibility.

On the other hand, since this world is soon to be finished and people spend only half of their lives [or even less than that] in this world it is, therefore, necessary that the Divine Laws which are made by Allah the Exalted must not deal solely with this world, but must also be involved with the world which follows this one, fulfilling all religious requirements.

What Islam wants from man is that he becomes trained on the basis of this culture; a culture which will change him into a perfect man who never tires of making efforts for reaching the great targets of the Islamic mission.

Allah the Almighty's planning is perfect and thoughtful including as regards the way for mankind to achieve perfection. We can see that the Prophet (sawas) led human society and took control of every social and non social relation of mankind; and as a result, he was able to change the common man into a perfect and extraordinary person.

The Prophet’s (sawas) mission to change human society from its very base was unable to be completed within the short period of one or two decades, and its real spatial distance is the time between ignorance and Islam which is, without doubt, a very long period.

That is why we see that the period of time which the Prophet (sawas) had for his efforts to remove the roots of ignorance from amongst the first generation of Muslims; as well as for taking them towards the perfection of wakefulness and truthfulness and freeing them from the sediments of ignorance so that they could be led on the path of the divine mission was not enough.

When we glance at the bitter events initiated directly after the demise of the Prophet (sawas) and when we consider the disputes among his (sawas) companions which have been handed down to us via historians' records which allow us, therefore, to share with them in what they saw – this is enough as a witness what we have said in the previously mentioned lines. The generation of the companions of the Prophet (sawas) had not reached the needed level of training and were not able to be the right persons for the caliphnd succession of the Prophet (sawas) in the way of ensuring continuation of the great Divine Mission and of the Prophet (sawas) in dealing with humanity.

Therefore, cultural changes demanded the Prophet (sawas) to make his leadership experience free from every kind of weakness because the Prophet's (sawas) undertaking was to be an everlasting international human event. The Prophet (sawas) had claimed to be the last Prophet (sawas) of Allah and that no Prophet would come after him. Therefore, to make his movement an everlasting international human movement, there was no other option for him but to hand over his mission to someone who was also the model of perfection in every aspect, so that after his (sawas) demise, he could continue the Prophet's (sawas) mission and lead it towards the level of perfection. The Prophet (sawas) wanted his successor to be free of any kind of small or greater sins so that –as successor to the Prophet (sawas)– he could train Islamic society in the best possible manner and after a lapse a time, naturally needed for this training, the actions for bringing changes to the society could be practiced. These actions should be performed to such an extent that the Islamic mission should be able to achieve its goals; the goals which have been fixed by Allah the Exalted for the Prophet (sawas) to necessarily achieve the successful implementation of the perfect Divine Program for human life.

Obstacles and Dangers Threatening the Vast Changes

Islam was not a human theory whose intellectual limitations and meaning should be achievable through some special practices and experiences, but it is a Divine Mission, in which the limitations of principles and contexts have already been fixed by Allah and have been revealed in the form of popular religions. These principles and contexts do not need to be achieved through trial and error as would have to be in the case of human theories. Therefore, someone

responsible for leading people towards such a religion must receive the complete Divine Mission and must have the ability to completely understand all its principles and contexts; otherwise, he – as a leader who leads the people through divinity and revelation – will be compelled to use his own mind and thoughts to understand Allah's revelation which will certainly become the reason of defeat for his intellectual striving.

Islam, as the final divine religion, had to be nourished over the passage of time; it also had to cross the limits and boundaries of time, space and human diversity. Such a target, requires the Islamic leader – as a basic member of the revolution– to be assiduously above committing even slight mistake, because slight mistake would cause a dangerous crack which would bring about its collapse within a very short space of time.[1]

The events and incidents, which occurred right after the demise of the holy Prophet (sawas), clearly show that the results of what we said in the abovementioned lines came into being with the calipha of the Migrants within the short period of less then fifty years; the Migrants who were not chosen by the Prophet (sawas) for the post of caliphs his successors and who did not have the ability of leadership of the Muslims.

Within less then twenty-five years after the demise of the Prophet (sawas), traces of defeat in Islamic society started to show; the reason being the inability of the caliphtes including the pressure and forces of the enemies. The enemies were able to secretly influence the powerful governmental institutions and render them inefficient. With the use of force and shamelessness, they were able to seize leadership and compel the Islamic Ummah and its leading generation to leave the political field and to refrain from asking for leadership of the Muslims. They changed Islamic leadership into a hereditary monarchy by underestimating Islamic values, killing innocent people, halting the divine laws, removing Islamic principles and playing with the predestination of the people. In such conditions, the treasure house of the Muslims was changed into the personal property of the Quraish.

1. **Bahath Hawl al-Wilaya**, pp. 57-58.

On the other hand, the calipha was changed into a ball for the children of Bani Umayah to play with.[1]

The Elements of Increase in Deviation of Islamic Leadership

After the Prophet (sawas), the Islamic Ummah faced great deviations threatening the revolution which the Prophet (sawas) had brought for the people and Islamic society. With the lapse of time, this deviation increased in the political and social spheres and became increasingly deeply entrenched; because deviation is like seed which, after being sown in the ground, and with the lapse of time grows into different branches, enlarges and becomes stronger. Every step of deviation provides the next step with the opportunity to gain increase and strength.

Hence, it follows that, undeterred, these deviations would pass a curve on the way to their historical journey and, after a long period, lead people towards the hell of fire. In this case, it would succeed in making the Islamic revolution replete with contradictions and enfeeble it so that it would not be able to cope with the lowest human and Islamic needs and policies of the Muslims.

In this case, after the rapid speed of deviation, the Islamic Revolution would soon completely disintegrate. And this is nothing but the removal and devastation of Islamic government, Islamic society and Islamic culture ruling the society because when system is full of contradictions and becomes so weak that it does not have the ability to fulfil its real responsibilities, it will have no reason for continuation because, at such stage, it will have lost all the necessary elements for both continuation and durability on the stage of history. On the other hand, people would also never support such a weak system, because they would be not able to achieve the goals which they had expected from it. In such scenario, there remains no true relation between the system and the people.

In a nutshell, seed of deviation sowed in the society would cause the collapse of the Islamic Revolution.

---

1. Ibid, pp. 60-61.

The Elements of Speed in the Collapse of the Islamic Government

By collapse of the Islamic Revolution, we mean the removal of an Islamic cultural milieu and separation between the Islamic leadership and its society in the sense of Islam being the commander of the society and the separated Muslim Ummah. Naturally, when the government and the people separate from Islamic culture as such, a nation without a leader is what is left behind. Such a nation collapses from its enemies' very first attack. Unfortunately, we can see the repetition of such attacks during the time of the 'Abbasid dynasty.

This dispersion meant the collapse of the government, the revolution and the isolation of the Ummah. The Islamic Ummah, despite its faith in Islam, also became dispersed because of repeated attacks made by its enemies. As far as the Islamic Ummah is concerned it, also, collapsed. The reason behind this decline was that no one had spent long enough under the training of great leaders and of a true Islam. The only period in which they had been trained on the true basis of Islam was the short time of the Prophet's (sawas) leadership. After that, the Islamic Ummah was compelled to face great deviation which no longer allowed Islam to rule the roost and influence the life of every single person of the Islamic Ummah making them responsible for their faith. This deviation prevented Islam from being culturally presented to Muslim society and securing it against outlandish 'Alien cultures; nor did it give it the opportunity to guarantee the society's security against different cultures, attacks and novel ideologies which became imposed on Islamic society by its foes.

When the Islamic Ummah saw the end to their revolution, government and culture and when they found their decisions smashed, broken, and their hands cuffed by governmental officials - the new leaders of the deviated revolution – and when they had completely lost their spirit, they understood that they were unable to single-handedly resist the government because it was the very thing that had compelled the Islamic Ummah to kowtow to cruel governmental authority.

It is altogether natural that such a nation could not meet the irreligious challenges whose main purpose was to fight and scatter the Islamic nation. Soon, the Muslim Ummah, Islamic mission and Islamic beliefs were all gone. As a result, after passing a glorious age in this history

as a living truth, Islam would be completely removed from the surface of the Earth and would become part of people's memories.[1]

If we ignore the role of the Imams (as) consisting of dangerous responsibilities such as saving the revolution, government, Ummah and Islamic mission, then the predestination of Islam would be as we have just mentioned in the above lines.

The Role of Infallible Imam (as) in Protection of Islamic System

The leading Imams (as) – whose names had already been mentioned by the holy Prophet (sawas) and who had been chosen by him (sawas) to save Islam from the plots of deceitful enemies awaiting any opportunity to eradicate any vestiges of this religion; these imams (as) were given the responsibility of practicing the real Islamic principles, training people on the basis of Islamic teaching and preventing them from being dispersed. Their role can be summarized into two main important tasks:

1. They gave the nation the privilege of being saved from becoming fragmented and scattered after the decline of the revolution and provided them with strengthening elements so that, with the help of their faith in Islam, their valiant striving spirit and bold steps they would be capable of rising to their feet.

2. The Imams (as) tried to take charge of the Islamic leadership and government. They also tried to remove any traces of deviation. They attempted to return leadership to its rightful position so that, in this manner, the threefold training elements could be combined to develop strong relationship between the Ummah, the government and good leadership.[2]

Unfortunately, deviation even occurred in the threefold element. It started with the demise of the Prophet (sawas) who was one of the elements and, with the first element removed, the other two also perished, because those who took charge of the Islamic government as the successors of the Prophet (sawas) were lacking such qu'alities as knowledge, purity, chastity, power, bravery and perfection; in other

1. **Ahal al-Bayt Tanaw'a Adwar wa Wahdat Hadaf**, pp. 127-129.
2. Ibid, pp. 127-129.

words, they were from the common folk who were neither purified (ma'soom) nor had they understood the true sense of the Islamic mission. Therefore, they could give no guarantee for the protection of the Ummah in adhering to the right path on which the Prophet (sawas) had guided them; the deviation was so dangerous that the nation could not even imagine either its depth or its negative effects on the government because they surmised that only the leaders had changed, not their policies and guidelines.

The second policy needed long-term planning by the Imams (as) so that the right time and conditions would become available for applying and practicing all the values for achieving the targets and basic principles of Islam; the values and principles which were the results and output of the Islamic mission and which were needed for the formation of an Islamic government in the name of the Creator of religion. These principles and values were important for making the religious laws practical. Only then could human beings reach their level of perfection.

That is why the holy Imams (as) did not agree with sudden forcefully won victory for the formation of an Islamic government but, according to them, they needed to prepare a faithful army who necessarily had strong faith in the Imam (as) and his purity; and who, living along with the great goals of their Imam (as), could defend his policies at every stage of their lives. Also, the men of this army should be those people capable of protecting whatever was needed to make practical those affairs, which have been fixed by Allah for the guidance of the Muslim Ummah.

However, the first policy was suitable with the governments and the conditions which had been imposed on the Imams (as) by such governments. Whenever the Imams (as) found the conditions unsuitable to take the position and government in their hands –which was their second policy– they would use the first policy.

In fact, this role of the Imams (as) was to provide the understanding of the Islamic mission with more depth in the minds, spirits and politics of the Muslim Ummah, because, in this case, it could be hoped to develop suitable firmness among the Muslims and, in case of the collapse of their revolution, they should be strong enough to avoid dispersion. This is possible only when living structures are built, then

the soul of the Islamic mission is created in them leading to the development of a connection between them.[1]

The purpose of moving on these two lines was to protect and back the continuation of the Islamic mission, the Ummah and the government and it needed to be positive and active. Therefore, the more that deviation became stronger, the more the Imams (as) would make plans to stop the deviations. Whenever the Islamic Revolution faced a difficulty and the deviated government of that time –because of their weakness– were unable to meet the challenge, they would consult the Imams (as) asking them for solutions to remove the nation from hardships and difficulties. The Imams (as) would protect the Islamic society from devastating beliefs.[2]

The Mission of the Aimmah (as)

We observe that the actions which the Imams (as) performed in different fields as good leaders with the intention of making Islam practical and guaranteeing its continuation for mankind were very important and can be divided into many categories:

The Imams (as) were responsible for guarding the precious inheritance of the Prophet (sawas) as well as the outputs of his efforts which he made on the way to his mission to make Islam the strongest and everlasting religion of the world. This precious inheritance can be divided into the following branches:

1. The Divine Mission and the religion –Islam– which was revealed to the Prophet (sawas) and which have been mentioned in the holy Book of Allah and the conduct of His Messenger (sawas).

2. The nation – Islamic Ummah – which was brought up and nurtured by the Prophet (sawas).

3. The political Islamic society which the Prophet (sawas) originated; the government which he formed and then strengthened the foundations thereof.

---

1. **Ahal al-Bayt Tanaw'a Adwar wa Wahdat Hadaf**, pp. 131, 132, 147 and 148.
2. Ibid, p. 144.

4. A leader, who took charge of the government as the most exemplary role model and who, later, trained suitable persons from amongst his Household (as) to continue his government. However, after the Prophet (sawas), some of his companions snatched the government from those he (sawas) had chosen for its continuation and who were none other than the people of the Household (as); the Imams (as) who were chosen by the Prophet (sawas) for training his nation and guiding them on the right path. Even so, the conditions and circumstances did not cause the Imams (as) to stop protecting the Islamic government from devastation and dispersion.

On the other hand, the decline in the Islamic government did not mean the total removal of Islam from amongst the Muslim nation, because the holy Imams (as) were always endeavouring to remove the Muslim nation from its difficulties and to protect the religion of Islam from annihilation.

This is why the domain of the Imam's (as) activities was so vast that it could cope with the rapid changes and conditions. These changes and conditions were as follows:

The government of the particular time, the level of civilization, awareness, the Ummah's faith, the level of their understanding towards the Imams (as), the level of their obeying the deviated rulers, the rules dominating the Islamic system and government, the level of obeying Islam by the rulers and the kinds of tools which these rulers used to strengthen their government and domination.

Ahlul Bayt's (as) Standpoint with Regards to the Corruption of the Leaders

In the above mentioned conditions, the holy Imams (as) always had their own activities against the deviated governments and rulers and tried to stop the increase of oppressive rules from the level of deviation. Sometimes, the requirement of these activities was to use only the tongue and pen while on other occasions, when the deviation was so strong that it could remove Islam, the Imams (as) would have no other option but to rise against them calling them to battle and war like the movement of Imam Hussain (as) against Yazid ibn Mu'awiah.

Also, on some occasions, despite indirect help which the holy Imams (as) afforded the Islamic government at a time when they were

threatened by pagans, on the other hand, they – the Imams (as) – would also try to help the events which were against the deviated rulers to make their rule unstable and make them draw back from ruling over the Islamic government.

The Household (as) and Training of Muslim Ummah

The purified Household (as) also played an active role in the political and ethical training of the Muslim Ummah; they also trained the Muslim Ummah in the field of their beliefs and faith. For this, they coached a group of intellectual partisans, scientific staff and a number of wise people who had the ability to become role models for the common people of the society. In fact, they were the people who tried to promote awareness of Islam and always answered the queries and questions which had been posed about the Prophetic mission and religion throughout history. They also faced deviated intellectual events, as well as deviated political events and deviated people who appeared to be intellectual but who were trained to favour the deviated governments of the blinkered rulers of their time.

These analytical people who were trained by the holy members of the Household (as) provided a number of suitable replacements for the straying rulers in all intellectual, ethical and political spheres which came into being during the rightful leadership of the people of the Household (as). They increased the level of the general people's knowledge and understanding regarding the people of the Household (as) and called them towards Imamah and their leadership.

On the other hand, the Imams (as) also entered the lives of the common people and were in benevolent communication with them. Their connection embraced a very large group of Muslims which made the Imams (as) leaders of the people for centuries. However, this leadership did not come into being accidentally or merely because of the Prophet's (sawas) kinship because, if it was due to family relationship to the Prophet (sawas) alone, many other people were also relatives of the Prophet (sawas) yet we find them reaching no significant positions as leaders. The Islamic Ummah does not allow every person to freely rule over them; for this a person should serve the people during their hardships and difficulties to help them emerge from their problems. Only with this criterion does a person become able to rule the hearts of the people.

The Immunity of the Islamic Message

This is why Islam remained safeguarded in its theoretical basis from every kind of deviational mutation despite all vicissitudes and transformations which occurred rendering it impractical among the people. The Islamic Ummah also developed into a nation capable of facing and standing up to the rush of different kinds of ideologies and politics of the ‘Aliens; it was also able to regain its power and position after a long time and signs and traces can still be noticed even today after centuries have passed the decline of Islam and Islamic Ummah.

The holy Imams (as) were able to achieve such great progress with the help of their partisans who had strong faith in their Imamah and whom they had trained with love and care. These great men were successful in guiding people in a manner to mould them into a group of a faithful army. For this they made plans and supported their partisans with complete intellectual backing. Eventually it became possible for their army to cope with the problems and hardships as well as to bring awareness among the people of the society and to retain their faith in the Imamah. This army passed its days and nights with a love of the Imamah and tried best to keep safe and to spread their mission among the common men of society.

The Stages of Teachings Movement of the Holy Imams (as)

When we consult the history of the holy Imams (as) and on the one hand study the conditions of their time while on the other investigate their behaviour with the common people as well as with those involved in the government as officials, we find that their period can be divided into three stages made distinct from each other by the events which occurred during each stage; although they had many shared common’alities.

The first stage was the time when the holy Imams (as) tried to stop the events which were causing deviations in the roots of Islam. This stage begins from the time of the Prophet’s (sawas) demise and continued during the periods of Imam ‘Ali (as), Imam Hasan (as), Imam Hussain (as) and Imam Sajjad (as). Although these great Imams (as) did not have enough power to remove the deviated government and leadership of their opponents, they tried to defend and secure the original elements of Islam. Certainly, they were

successful in their efforts to show that the government and leadership of their time were not good enough for the nation as well as showing that they, themselves, could protect Islam from being deviated.

On the one hand, the Holy Imams (as) would try to train a group of pious people under their leadership; while on the other hand, they also played their part in other affairs related to the Islamic System and the Muslim Ummah. They never neglected the Muslims and the system and always provided them with their support and backing.

The second stage of the Imams' (as) combating movement, which started from the second half of Imam Sajjad's (as) life and lasted till the time of Imam Musa Kadhim (as), was based on two particular qu'alities:

1. After the Imams (as) were able to make the people aware about the incorrectness of the policies of the caliphnd making the people sensitive to the deviations which took place immediately after the demise of the Prophet (sawas) in the centre of the Islamic leadership as well as in the Islamic government, they began their efforts in disarming the government from analytical weapons as well as from those which were related to the people's faith. The reason behind this was that the government had hired a number of so-called intellectuals and masters of Hadith – who were neither intellectuals nor masters of Hadith at all but rather, in reality, were courtier preachers as, with their help, they sought to legitimise their usurping position from an Islamic basis.

2. The second quality of combat movement of the Imams (as) was to nourish and raise a group of righteous people whose basic foundations were laid during the first stage of their movement. At this stage, they made detailed and explanatory strategies related to the Prophetic mission; the Imams (as) also acted upon the guidelines of the Prophetic mission as the trustworthy people for this mission chosen by Allah the Exalted. The outcomes of this stage can be found in the preaching and spreading of theoretical teachings of Imamiyah Islam as well as in the training of the generations of intellectuals on the basis of Imamiyah Islamic Culture, who were trained to prove the falsehood of the courtier preachers who were being supported by the caliphas of their time.

Despite what was said in the above lines, they would answer the questions and queries about religion and proved the incorrectness of other religious sects; sects which were either created by the caliphasor by the common men.

The holy Imams (as) tried their best to destabilise and undermine the deviated governments and leaderships. For this, they benefited from the support of some anti-governmental movements especially those with a revolutionary aspect. Some of these movements were against those caliphas who snatched the seat of caliphfter the passing away of the Prophet (sawas) as well as after Imam Hussain's (as) movement.

The third stage of these combating movements started in the second half of Imam Kadhim's (as) life and ended in the time of Imam Mehdi (as).

When the Imams (as) had trained the groups of righteous people as well as making detailed doctrinal, ethical and political policies during the second stage of their combating movement, naturally the caliphascame to understand that the power of leadership of the people of the holy Household (as) had reached such a level that they were now ready to take charge of the government with their own hands and return Islamic society to its original place. This made the caliphasshow their reaction and rethink their position against the Imams (as).

The positioning of the Imams (as) against the caliphasand rulers of their time was related to the positioning of the caliphasagainst them. When the caliphs' position changed, the Imams (as) also brought into position some necessary changes, because the Imams (as) thought that if the incorrectness and falsehood of the caliphas were known publicly and if they became aware of the great fame of the Imams (as)among the people – which was known as a pure religious government – then the caliphaswould not let the Imams (as) remain in their positions and their freedom of preaching would also be curtailed. Most of the endeavours of the Imams (as) were related to the group of pious people whom they had trained and to whom they had taught the policies of how to resist the deviated rulers and their government. The Imams (as) stress was mostly on how to provide this group with safety and self-reliance so that they could continue their activities even when they were away from their Imams (as).

This is when the jurisprudents appeared and the Imams (as) forwarded the people to them for their religious matters so that they might help the people and even the society out in religious matters during the time of occultation which was foretold by the Prophet (sawas) and whose duration is not known by anyone but Almighty Allah.

In this way, the Imams (as) prevented the enhancing deviation in the government and Islamic leadership with the help of their long-term plans and as a result did not let the Ummah separate from real Islam, separation which would steer them towards nothing but complete devastation of the religion and Islamic mission.

The Role of Imam al-Hadi (as) in the Process of Vast Cultural Change

The movement of Imam ‘Ali ibn Muhammad al-Hadi (as) was not to be part of the third stage of the mentioned above stages of the Household's (as) combating movement. He took part in concise activities for preparing the pious Shi'ah group to facilitate their entering the era of occultation of their twelfth Imam (as) which was already being awaited by them all. Also, he tried to train them in such a manner so that they could be able to defend their way against the dangers whose possibilities were one hundred per cent.

God willing, we will study in detail the position of Imam al-Hadi (as) and his particular activities which were specifically related to the era in which the Imam (as) lived in upcoming chapters of our book; but before doing so we will try to study the specialties of that particular era and the conditions of time and space which embraced Imam al-Hadi (as), his Shi'ah partisans and the whole Islamic Ummah.

CHAPTER TWO
IMAM AL-HADI'S (AS) ERA

We discussed about the first phase of Imam al-Hadi's (as) life which he spent under the shelter of his father's Imamah and which did not long more than eight years. Also we mentioned that Imam al-Hadi (as) spent these eight years in Madinah. During this time, he had been away from his father for almost four years of the eight of them, because Mu'tasim 'Abbasi summoned Imam Jawad (as) to Baghdad in 218 hijrah.

However, the second phase of Imam al-Hadi's (as) life was about forty-three years. During these years, Imam al-Hadi (as) had the great responsibility of Imamah and leadership of the people. Imam's (as) second phase of life started from 220 hijrah and lasted till 254 hijrah which makes forty-three years in all.

During these years, Imam al-Hadi (as) had been the contemporary of a number of caliphasnamely: Mu'tasim (from 218 to 227 hijrah); Wathiq (from 227 to 232 hirah); Mutawakkil (from 232 to 247 hijrah); Muntasir (247 to 248 hijrah); Musta'in (248 to 252 hijrah); and finally Mu'tazz (252 to 255 hijrah).

Al-Mu'tasim (from 218 to 227 hijrah)

His real name was Muhammad and he was the son of Haroon al-Rashid. He was born in 178 or 180 hijrah. He took charge of government as caliph in 218 hijrah. His mother "Mardah"[1] was one of the most respected persons in the eyes of Haroon al-Rashid. It has been said about Mu'tasim that: in spite of his bravery, power and courage, he was illiterate[2]. When he became angry, he did not fear killing anyone[3]. It is said that he was one of the strongest persons of his time. He was so strong that he could break the bone of the forearm of a man between his two fingers.[4]

---

1. **Ibn al-Athir, al-Kamil fi'l-Tarikh**, 6:524.
2. Al-Safadi, **al-Wafi bi'l-Wafayat**, 5:94.
3. **Sairt A'alam al-Nubala**, 10:303.
4. **Tarikh al-Islam**, 16:397.

He is the first 'Abbasid calipha who entered the Turks into government. He tried to resemble non-Arab kings; therefore, he acted like them. The number of his Turkish slaves was over one thousand and a few hundred.[1]

De'abal al-Khuza'I - a famous poet -has dispraised Mu’tasim 'Abbasi in the form of the following verses:

"In the books, the kings from Bani Abbas have been counted as seven and we find in no book the name of the eighth calipha or king from amongst them.

Certainly, the companions of the cave (the cave sleepers) were also seven persons, who went in the cave in one morning; and their eighth was their dog.

But I consider their dog more superior to you because you are sinner while that dog had committed no sin.

Your sin is very great because you have destroyed the people's affairs and have handed over the politics of their affairs to "Wasif" and "Ashnas."[2]

Let us not forget that "Wasif" and "Ashnas" were the two Turkish slaves of Mu’tasim who later became the commanders of his army and in this way found places in the government.

Mu’tasim also dealt with the people using the politics of his late brother Ma’mun's. He investigated about people's relation with Qur'anic problems and the people were oppressed in this regard. He killed a great number of scholars and intellectuals for the same reason. He whipped Ahmad ibn Hanbal in 220 hijrah for the same purpose.

In the same year, Mu’tasim transferred the capital of his calipha from Baghdad to Samarra’. A great number of Turks were present with him all day long for whom he would spend lots of money from the treasury. This was to such an extent that he clothed them in fine silk and gave them golden belts. The Turks had started oppressing the people of Baghdad without fearing anyone. At last the people of

1. **Sairt A'alam al-Nubala**, 10:303.
2. Ibn asakir, **Tarikh Madinat Dimashq**, 17:264.

Baghdad gave him an ultimatum that if he did not stop the Turks from oppressing them, they would rise up and fight him. This was when he had already developed the city of Samarra' and so he moved there together with his Turks. In this way, he left the city of Baghdad.[1]

In 223 hijrah, Mu'tasim fought a war against the Romans and successfully conquered the city of Umuria.[2] He died in the month of Rabi al-Awwal in 227 hijrah. The duration of his rule was eight years and eight months.

Imam al-Hadi (as) and Mu'tasim 'Abbasi

After the martyrdom of Imam Jawad (as) by Mu'tasim 'Abbasi, he ordered Amro ibn Faraj to go to Madinah and find a teacher for Abul Hasan Imam al-Hadi (as), who was just six years and a few months old at the time. He specially ordered Amro ibn Faraj to choose someone as the teacher for Imam al-Hadi (as) who should be famous for his enmity to the members of the holy Household (as) and who should never have followed them in any way so that he could train Imam al-Hadi (as) with a hatred of the Household (as).

When Amro ibn Faraj went to Madinah and met the governor of that city telling him about his mission, the governor led him to a person named "Junaidi" who had a great enmity to the Alawis. Amro ibn Faraj went looking for Junaidi and when meeting him, told him about the orders of the calipha. Junaidi accepted his offer. Amro ibn Faraj fixed a certain amount as his monthly salary. He stressed Junaid not to let any of the Shi'ahs see their Imam (as) or be in contact with him.

Junaidi hastened to start his important mission which was to give education to Imam al-Hadi (as), but when he met the Imam (as), he was shocked to see his intelligence. One day Muhammad ibn Ja'far met Junaidi and said to him: "How is the boy whom you are teaching and punishing?" Junaidi rejected his words and said:

"Are you saying he is just a kid? Don't you think he is a great scholar?! I cause you to swear by God, do you know anyone else in Madinah with more knowledge than me?"

---

1. **Al-Ansab**, 3:202.
2. **Tarikh al-Islam**, 16:394.

Muhammad ibn Ja'far said: "No, I do not."

Junaidi said: "I swear by Allah, when I mention a word about literature, for a while I think I have talked about that matter on the level of perfection. Then he – Imam al-Hadi (as) – starts talking about the matter and dictates to me about so many chapters related to it that I benefit from his knowledge. The people think I am teaching him, but in fact I am the one learning from him."

Some days passed. One day, Muhammad ibn Ja'far met Junaidi again and asked about the Imam (as) saying: "How is the kid now?"

Junaidi rejected his words for the second time and said: "Don't say this word again. I swear by God that he is the best person on Earth; and he is the most virtuous person Allah the Exalted has ever created. Sometimes, he wants to go to his room and I stop him saying that he should recite a Surah first. He asks me which Surah I should recite. I ask him to recite for me the lengthy Surahs of the holy Qur'an which I have not even taught him yet. He immediately starts reciting the Surah in such a perfect manner that I have never heard from anyone in my life. He recites the holy Qur'an with a voice better than David's (as) flute. He knows the Qur'an by heart; from the very beginning till the very last of it. Also he is aware of its interpretation and its revelation.

Junaidi continued: Praise be to Allah! This child has been brought up in Madinah among the black walls of his house, but I am surprised where he got such a high education!"

It was then that, with the passage of time, Junaidi left the feeling of enmity for the members of holy Household (as), developed strong belief in their guardianship and changed into a person having strong faith in the Imamah.[1]

Certainly it was Imam al-Hadi's (as) good behaviour which became the reason for change in his Nasibi teacher's faith and belief towards the leadership and Imamah of the Household (as).

On the other hand, Junaidi clearly explained and mentioned to the people around him that he taught nothing to Imam al-Hadi (as) but learned from him. This is something special which is only related to

1. **Mathir al-Kubra fi Tarikh Samarra'**, 3:91 to 95.

Imam al-Hadi (as) and his father and forefathers (as). We can see that when Imam al-Rida (as) was asked about who was going to be the next Imam (as), he pointed towards Imam Jawad (as) who was then just a child of Imam al-Hadi's (as) age. For the reasoning of his saying, Imam al-Rida (as) recited the verse of the holy Qur'an which says: "And We gave him Yahya (as) – prophecy in his childhood." Therefore, childhood or mature age has nothing to do in this matter. Allah the Exalted has introduced Imamah as the continuation of the Prophetic mission so that the people can follow those bringing the Divine mission with them. The religious leaders are the practitioners of the Divine Mission. They are the ones who give identity to this mission in society so that, by the people following them, the rules of Allah the Exalted can be introduced and practiced in the society in an easy way.

Ifwe see this tradition from another angle, we will find another message in it, too. We see that Mu'tasim was concerned about Imam al-Hadi (as) from the very first days of the Imam's (as) life. Therefore, he wanted to bind his activities; he also wanted to separate him from his Shi'ahs and believers. We come to know about this looking at the orders which he gave for the teacher of Imam al-Hadi (as) to deprive him from meeting his Shi'ah believers. On the other hand, it is also possible that the orders given by Mu'tasim related to teaching Imam al-Hadi (as) were only for the purpose of weakening the divine knowledge and sciences which Imam al-Hadi (as) enjoyed in his young age; because, he had Imam al-Hadi's (as) father Imam Jawad (as) and that was how he took part in discussion with the greatest scholars and intellectuals of his time while still a very young child. Imam Jawad (as) took part in such high-level discussions while all the people knew that he had never learnt anything from anyone as student.

Therefore, the haste of Mu'tasim for sending a teacher for Imam al-Hadi (as) was step to prevent his divine knowledge from appearing and as a result his fame as a virtuous person among the people; because, after having sent a teacher for him, every kind of scientific greatness and virtue could easily be related to his teacher, not Almighty Allah.

However, Imam al-Hadi (as) was successful in snatching this opportunity from the 'Abbasid caliph– Mu'tasim – and with his good morals and peerless peace and satisfaction he was able to make his knowledge and Imamah for the people; the Imamah and wisdom with which he was blessed by Allah.

Al-Wathiq (from 227 to 232 hijrah)

His name was Haroon and he was the son of Mu'tasim. His mother was from Rome. He was born in the month of Sha'ban in 196 hijrah. He took charge of the government as the caliph in Rabi al-Awal 227 hijrah. In 228 hijrah, he chose a Turkish person named Ashnas as his successor and made him wear two belts and a crown of jewels.[1]

He was a very gluttonous person.His gluttony was of such a high level that "Ibn Fahm" said about him: "He ate food on a tablecloth made of gold. It was so heavy that its every part was moved by twenty people."

Wathiq was also like his father and forefathers in squandering, spending time in pleasure and debauchery and other lewd works.

It is said about him that he was very keen on literature as well as he was a very good poet. It is also believed that he was the most learned person among all the caliphasin the field of music and the sounds and tunes he created exceeds one hundred tunes. He was very strong in lute playing. Moreover, he had a good command on poetical traditions.

He had slave who was brought for him from Egypt. He loved him a lot. One day he made his slave angry. Later on, he heard from someone that his slave had said to his other slaves: By God, from yesterday Wathiq is waiting so that I could talk to him but I will not talk to him any more. Hearing this, Wathiq recited some verses which said:

"O you, proud of torturing me, you are like a king who becomes cruel after coming into power. If there was not love between us, we would

1. **Tarikh al-Khulafa**, 1:340.

fight forcefully against each other. If some day I become free from the chain of love, you will notice it!"[1]

In 229 hijrah, Wathiq ordered the capture and imprisonment of all governmental amanuenses. He fined them and extracted a very large amount of money from each of them. He took eighty thousand dinars from Ahmad ibn Israil, four hundred thousand dinars from Sulaiman ibn Wahab – the amanuensis of Aitakh, Fourteen thousand dinars from Hasan ibn Wahab, a hundred thousand dinars from Ibrahim ibn Ribah and his amanuenses, one million dinars from Ahmad ibn Khaseeb, sixty thousand dinars from Najah and one hundred and forty thousand dinars from Abul Wazir.[2]

We can imagine the total wealth of them seeing that each of them was able to pay such a high amount of money as a fine!

If the common writers and amanuenses of that time had such great wealth then one should think what great wealth the prime minister might have?!

It is important to mention here that they had collected such wealth because on the other hand the sons of the Islamic Ummah were living very simple lives in poverty in a hand to mouth situation which was the result of the class system of the Islamic society in their time.

Imam al-Hadi (as) and Great Bagha

In 230 hijrah, the Arabs of Bani Salim attacked Madinah, looted the markets and killed the people. The governor of Madinah failed to stop him and his curse was increasing and become more dangerous and severe by the day. Wathiq 'Abbasi sent the Great Bagha towards Madinah to stop them. He defeated the Arabs of Bani Salim and made them disperse. He killed many of them, captured one of their groups and the remaining ones escaped.[3]

When the Great Bagha's army entered the city of Madinah, Imam al-Hadi (as) took special position against them. It seems important for us to point towards it here. Abu Hashim Ja'fari says: I was in Madinah

1. **Tarikh al-Khulafa**, 1:343-345. **Sairt A'alam al-Nubala**, 10:307.
2. Ibn al-Athir, **al-Kamil fi'l-Tarikh**, 17:10.
3. Ibn al-Athir, **al-Kamil fi'l-Tarikh**, 7:13.

when Bagha entered the city of Madinah along with his army during the calipha of Wathiq. One day, Imam al-Hadi (as) said to us: Let us go out of the house and have a look at the army of the Turkish commander. We came out of the house and stood at the roadside. The soldiers were passing nearby. A Turkish soldier was about to cross us when Imam al-Hadi (as) said something to him in the Turkish language. Suddenly the soldier came down from his horse and kissed the hooves of the Imam's (as) horse. Abu Hashim says: "I caused the Turkish soldier to swear upon Allah and asked him what this person – Imam al-Hadi (as) told you? The soldier asked: Is he a Prophet? I replied: no, he is not a Prophet. The soldier then said: He called me by a name which was given to me and by which I was called in my own Turkish city in my childhood and which is known to nobody else."[1]

This historical document mentions a collection of Imam al-Hadi's (as) virtues and excellences among which the Imam's (as) efforts in military affairs, training of his partisans and encouragement of the commander Bagha for fighting against the devastating attack of the Arabs on the city of the Prophet of Allah (as) can be mentioned.

What else we can find in this story is the probability of finding a partisan among the soldiers of Bagha which is also a virtue for Imam al-Hadi (as). It was very possible that the mentioned soldier was able to become a positive and living message of Imam (as) to Bagha which was about to reach to him at a particular time. Later on, we will see that Bagha had certain plans and programs against Imam al-Hadi (as) and he had to face some incidents in relation to this such as his position against one of the Talibians who had tried to kill one of Mu'tasim's officials and Mu'tasim had ordered to kill him. However, Bagha disobeyed his order in this regard and saved him from being killed by not throwing him in front of the beasts.[2] That is why we find Mas'oodi saying about him: Bagha was very good and kind to Talibians.

1. **I'lam al-Wara bi-A'lam al-Huda**, 2:343.
2. Al-Mas'udi, **Muruj al-Dhahab**, 4:76.

Wathiq and Investigation about the People's Faith in Relation with the Createdness of Holy Qur'an

Wathiq investigated about many people's faith in relation with the createdness of the holy Qur'an. He ordered his judges to perform this action in every single city of the country. He also ordered them not to accept the witnesses of anyone other than those who believe in monotheism. By saying belief in monotheism he meant belief in the createdness of the holy Book of Allah. According to him, those people who believe that the holy Book is eternal by essence –as is believed by the Sunnites– actually believe in two Gods at a time and are therefore polytheists. A large group of scholars were imprisoned for the same reason.

In 231 hijrah, a letter was written to the governor of Basra which read that all the people of the Household (as) and the muezzins' belief related to the createdness of the holy Book should be tested. Wathiq had followed their father in this regard. However, he changed his mind towards the end of his rule.

Ahmad ibn Nasr Khuza'i –a traditionalist– was killed. For killing him, Wathiq used a group of Mu'tazilas and permitted them to do so. Wathiq killed Ahmad ibn Nasr by his own hands. When he was about to kill him, he said to the people around him: "When I rise for killing him, no one should accompany me, because every step which I take for killing this pagan has a certain reward for me. This person worships a god whom we do not worship; neither do we know him with the attributes which he relates to him." Then he ordered a cloth made of leather and which was made particularly for hanging people, to be spread. Then Ahmad ibn Nasr was brought in iron collars and chains and was compelled to sit on it. Then Wathiq went towards him and beheaded him. He ordered Ahmad ibn Nasr's head be taken to Baghdad and to be hanged there; also he ordered his body to be taken to Samarra' and for it to hang there. The head and the body of Ahmad ibn Nasr remained hanging for six years. Then Mutawakkil took charge of the government as calipha, brought them down and buried them. When the head of Ahmad ibn Nasr was being hung, a piece of paper was written and was dangled on his ear which read: "This head is of Ahmad ibn Nasr ibn Malik. The servant of Allah, Imam Haroon summoned him for his belief in the createdness of the holy Book and

negation of its likening, but he did not accept it and rebelled against it. Then Allah put him into His burning fire." During these six years, he appointed some soldiers not to let anyone bring the head down.

In the same year, the Romans freed one thousand six hundreds Muslims. Ibn Dawoud – May God curse upon him – said: From among these Muslims whom the Romans are about to free, the ones who admit the createdness of the holy Qur'an free them and give them two dinars each but those who do not admit such a thing, let them remain in the prisons of the Romans.[1]

One day Abu Abdur Rahman Abdu Din Muhammad Azarmi –the teacher of Abu Dawoud and Nisa'I– was brought in iron collars and chains to the court of Wathiqwhile Ibn Abu Dawoud was also present. Suddenly, Azarmi turned his face to Wathiq and said: make me aware of the idea to which you are calling and compelling the people. Did the Prophet (sawas) also know it but did not call the people towards it? Or was it something that even the Prophet (sawas) was not aware of it? Ibn Abi Dawoud said: "No, the Prophet (sawas) knew it." Azarmi said: "Then how was it possible for the Prophet (sawas) to know it but not to call the people to it, but you can not stop yourself from calling the people towards it?" Wathiq and Ibn Abi Dawoud were surprised to hear these words. Wathiq started laughing while he had put his hand onto his mouth. He left the room in the same condition and went into another room. He sat there and stretched his feet saying: "Yes, the Prophet (sawas) could keep silence about this matter but we can not!" Then he ordered three hundred dinars to be given to Azarmi and let him go back to his city. He also ordered to cease testing anyone about the createdness of the holy Qur'an. After that day, Ibn Abi Dawoud was mostly neglected by him.

It has been narrated by Yahya ibn Aktham that he said: "No one was kinder to Aal Abi Talib than Wathiq. When Wathiq left the world, there was no poor person among Aal Abi Talib."[2]

---

1. **Tarikh al-Ya'qubi**, 2:482 and 483; **Tarikh al-Khulafa**, 1:340 and 401; **Tarikh al-Islam**, 16:394.
2. **Tarikh al-Khulafa**, 1:342; **Tarikh al-Islam**, 17:379; al-Safadi, **al-Wafi bi'l-Wafayat**.

Imam al-Hadi's (as) Position Related to Createdness of the Holy Qur'an

During the ruling periods of Ma'mun's, Mu'tasim and Wathiq the entire Islamic Ummah was suffering from being tested for their beliefs about the createdness of the holy Book of Allah. In those days, this affair had changed into a matter which was so important that it had become the base for every work of the Islamic Ummah. However, Imam al-Hadi (as) presented the most important theory in this political stratagem which was the creation of the government of that era. It has been narrated by Muhammad ibn 'Isa ibn Ubaid Naqteen that he said: 'Ali ibn Muhammad ibn 'Ali ibn Musa al-Rida (as) wrote to one of his Sh'iah believers in Baghdad:

"In the name of Allah, the most Benevolent, the most Merciful. May God keep us away from calamities and if He does so, certainly it would be a great blessing of Him upon us. However, if He does not do so, we will be perished. We think it innovation to argue about the holy Qur'an in which both questioning and answering persons are involved because the person asking asks about something which is not related to him and compels the other person to answer which is not his responsibility. There is no God except Him and whatever is there is His creation. The holy Book is His wording. Do not choose any name for the wordings of Allah from your side because in such condition you will be from amongst the misled ones. May God bless us to be among those who fear their God in secret and who are afraid of the Day of Judgment!"[1]

Imam al-Hadi (as) and Foretelling Wathiq's Death

Imam al-Hadi (as) always kept an eye on the political changes of his time and studied the events very deeply. It has been narrated from Khairan Khadim that he said: I went to meet Abul Hasan Imam al-Hadi (as) in Madinah. He said to me: How about Wathiq?

I replied: "May I be ransomed. I left him in such a condition that he was healthy enough. I am the only person in Madinah who has recently met him. I was with him ten days ago." Khairan says: "Imam

1. **Amali,** Sheikh al-Saduq, p. 489 and Sheikh al-Saduq, **al-Tawhid**, p.224.

al-Hadi (as) said to me: "But the people of Madinah say Wathiq has died." When he said to me: "…the people of Madinah say…" I understood that he meant himself.

Then he said to me: "How was the condition of Ja'far?" By Ja'far he meant Ja'far Mu'tawakkil the 'Abbasid caliph who was the brother of Wathiq. I replied: "When I left Ja'far, he was in prison and his condition was the worst." Imam (as) said to me: "Be aware that he possesses the post of caliphte."

Then Imam (as) said: "What did Ibn Zaiat do?" By Zaiat he meant Muhammad ibn 'Abd al-Malik Zaiat who was a minister of Wathiq and his father Mu'tasim. He had a great influence in their government and was a very wise person. I replied: "May I be ransom, the people were all with him and his orders were immediately followed."

Imam (as) said to me: "Be aware that calamities have found him." Then he kept silent for a while and then said to me: the destinies and orders of Allah the Exalted must be fulfilled. O Khairan, be aware that Mutawakkil has left the world, his brother Ja'far Mutawakkil replaced him and he killed Zaiat." I said to him: "May I be ransom! When did all these happenings happen?" Imam (as) said: "Six days after you left there."[1]

No doubt, this tradition shows the enmity and dispute among the members of 'Abbasid family for power and government. At the same time, we can also come to know about Imam's (as) up to date information about the common situations of the society as well as the first class political information.[2] We see that sometimes the Imam (as) discussed about such matters with his partisans and friends which shows that among all his friends and partisans the level of Imam's (as) political information was very high as compared with that of the common men. On some occasions, Imam (as) also foretold the political situations so that firstly they could be able to take their

1. **Usul Al-Kafi**, 1:498, *hadith* 1, B 122.
2. Editor's note: These matters and affairs do not mean that the Imam (as) went looking for news and reviews about the political situation of their time but they are the examples of the Imams' (as) divine knowledge, which they unveiled to the common men on some special occasions.

position against upcoming political situations and secondly their talents and abilities related to political analysis of their time could be strengthened.[1]

Al-Mutawakkil (From 232 to 247 hijrah)

His name was Ja'far. He was the son of Mu'tasim ibn Haroon al-Rashid. His mother was slave girl named "Shuj'a". As soon as he came to power as the calipha, he showed his inclinations towards the beliefs of Sunnites. He rejected the discussion related to the createdness of the holy Qur'an. In 234 hijrah he gave some orders to all Islamic countries in this regard. He called the master of traditions to Samarra' and gave them a large amount of money as their salary. He ordered them to spread the traditions related to "the attributes and vision". [2]

It has been said about Mutawakkil that: He was a man who always passed his time in pleasure and always was drunk[3]. He had four thousand "Sariyahs".[4] A sariyah was said to be slave girl who is benefited as beloved. 'Ali ibn Jaham has said: Mutawakkil loved one of his slave girls named "Qabihah" very much and she later became the mother of the next calipha Mu'tazz. It was because of his love for her that he wanted his son "Mu'tazz" to be the next calipha preferring him to his first son, Muntasir, whom he had already chosen as prince and successor and for whom he had also received the people's allegiance. He asked Muntasir to withdraw from his succession, but Muntasir did not obey the order of his father in this regard. That is why Mutawakkil called him to his presence in which people from every category of life were present and insulted and abused him so that in this way he could publicly reduce his fame and image.[5]

---

1. Editor's note: with a consideration over the previous footnote it seems as if the Imam's (as) action also did not have to do anything with nourishment of the people's talent related to political analysis.
2. **Kitab al-'Ilal** wa **Ma'arifat jal**, 1:79, **Adwa 'ala al sunah al-**Mohamadiah, p. 136.
3. **Tarikh al-Islam**, 8:199.
4. **Sair A'alam al-Nubala**, 12:40.
5. **Tarikh al-Khulafa**, pp.349-350.

Mutawakkil wasted the valuables of the treasury giving large amounts of money as reward to the poets who wrote verses in his praise and in this way tried to be near to the caliph of their time. Let us not forget that this squandering was at such a time when the ordinary people were suffering from poverty and hunger. He gave so much money to the poets that it is said that no caliph before Mutawakkil gave such large amounts of money to the poet as he did. That is why a poet named "Mardan ibn Abil Junoob" recited some verses about Mutawakkil's generosity, saying:

فامسك ندى كفيك عني ولا تزد فقد خفتُ أن أطغي وأن أتجبّرأ

'Stop the waterfall of your generosity on me and do not let it fall on my hands more than that because I fear that your behaviour will cause me an outburst and to become proud.'[1]

Mutawakkil said: I will never stop my hands from giving you rewards and will make you drown in the sea of my generosity. It is said that Mutawakkil gave him an amount of one hundred and twenty thousand dinars for one of his elegies and odes as reward.[2]

Those people who praise Mutawakkil for his generosity, after knowing about the following matter may reconsider their praise for him: "One day Mutawakkil said to one of the poets named "Buhsari": Make some verses about me and Fath ibn Khaqan. Its topic should be like I want him to be with me as long as I live and I do not want to lose him so that my pleasure of being with him is not removed. He also does not like to lose me as long he lives." Buhsari made some verses saying:

1. The Arabic verses.
2. **Tarikh al-Khulafa**, pp. 349-350.

«يا سيدي كيف أخلفت وعدي وتثاقلت عن وفاءِ بعهدي؟
لا أرتني الايام فقدك يا فتحُ ولا عرَفتك ما عشتَ فقدي
اعظم الرزء أن تقدم قبلي ومن الرزء أن تؤخر بعدي
حذراً أن تكون اِلفاً لغيري اِذ تفردت بالهوى فيك وحدي»

'O my master! Why did you break your promise to me and did not act upon what you had said?

O Fath'Ali, may the world not show me your departure and separation and may it never let you lose me as long as you live.

It is a great sorrow that you should leave the world before I do; also it is a great trouble even if you die after I have died.

Beware not to be the friend of anyone else other than me because I have chosen only you as my friend.'[1]

It is interesting to note that Mutawakkil and Fath'Ali ibn Khaqan were both killed at the same time in one of the debauchery gatherings at midnight. This happened on the fifth of Shawwal 247 hijrah. We will discuss it in detail in upcoming chapters.

Imam al-Hadi (as) and Mutawakkil 'Abbasi

Mutawakkil was famous for his enmity towards the Household of 'Ali ibn Abi-Talib (as) and their Shi'ahs. In 236 hijrah, he ordered the destruction of the tomb of Imam Hussain (as) in Karbala. He also ordered the demolition of the houses around the tomb of Imam Hussain (as). Moreover, he gave orders to stop people from going to the tomb of Imam Hussain (as) for pilgrimage and if someone was found doing so, he was to be captured and punished.[2]

Al-Suyuti says: Mutawakkil was famous for his prejudice among all the caliphs. The Muslims faced lots of problems because of prejudice. It was to the extent that the people of Baghdad would write abuses for him on the walls of their houses and the mosques. On the other hand,

1. **Tarikh al-Islam**, 18:391. Ibn Asakir, **Tarikh Madinat Dimashq**, 48:226.
2. **Tarikh al-Tabari**, 7:365.

poets also wrote lampoons against him. An example of such poetry is being given in the lines below:

«بالله اِن كانت أمية قد أتت قتل ابن بنت نبيها مظلوما»

'I swear by Allah that if Bani Umayah killed the son of the daughter of the Prophet (sawas) Imam Hussain (as) – instead of oppressing him.'

«فلقد أتاه بنو أبيه بمثله هذا لعمري قبره مهدوما»

'Then, their brothers Bani Abbas also performed an action resembling it and they destroyed his tomb – Imam Hussain (as).'[1]

«أسفوا على أن لا يكونوا شاركوا في قتله فتتبَعوه رميما»

'Bani Abbas is very sorry for they could not take part in killing the grandson of the Prophet (sawas). That is why they went to destroy his tomb.'

The enmity of Mutawakkil to the people of the holy Household (as) and his cruelty with them had no boundaries and limitations. He killed "Y'aqub ibn Sakkeet" in 244 hijrah who was the teacher of his sons and one of the leading poets of the Arabs. The story started like this: From amongst my two sons Mu'tazz and Mu'ayyid and the two sons of 'Ali (as) Hasan and Hussain (as) who do you like the most? Ibn Sakkeet answered him very bravely: "Qanbar – the slave of Imam 'Ali (as) – is dearer to me than your two sons." When hearing this, Mutawakkil issued orders to his Turkish soldiers and they tore the stomach of Sakkeet and martyred him. It has also been said that Mutawakkil also ordered Sakkeet's tongue to be removed from his mouth and he was killed in such a manner.[2]

The important event of calling Imam al-Hadi (as) from Madinah– the land of his forefather the Prophet (sawas) – to Samarria during the calipha of Mutawakkil was in connection to his relationship with the people of the holy Household (as) and clearly shows that in those days, when the 'Abbasid caliphas had lost their value and fame among

1. **Al-Suyuti Tarikh al-Khulafa**, p.347.
2. **Tarikh al-Khulafa**, pp. 348.

the Islamic Ummah, the attention of the Islamic world towards the members of the holy Household (as) was increasing daily. Mutawakkil brought the Imam (as) from his homeland and put him into jails in Samarria keeping him away from the domains of sciences and literature.

In 234 A.H., only two years after his caliphte,[1] he ordered Yahya ibn Harthama to go to Madinah, capture Imam al-Hadi (as) and bring him to Samarra'. Imam al-Hadi (as) had a great position among the people of Madinah. When Yahya tried to take Imam (as) out of Madinah with him, a hustle and bustle started in the city of Madinah among the people. All of the people of Madinah were crying. Yahya ibn Harthama explains those moments in the following words:

I entered the city of Madinah. When the people of Madinah came to know about my responsibility, they started crying so hard that I had never seen such crying before in my life. They were afraid for 'Ali – Imam al-Hadi's – (as) life. It seemed as if the entire world was crying for him, because he had been so kind to the people. He always served in the mosques and the adytum. He did not have any sort of inclination towards the world. I started to calm the people down and make them keep silence. I swore by Allah in front of them that I did not have any unpleasant orders about the Imam (as) from Mutawakkil's side and there was no danger threatening the Imam (as) in this regard. Then I investigated and searched his house, but found nothing else other than a holy Qur'an, some prayer books and some scientific books. It was then that I believed in him as a great person.[2]

Some points can be derived from this tradition, such as:

---

1. According to historical accounts, the date of the letter which was written by Mutawakkil and in which he had issued orders to bring Imam al-Hadi (as) from Medinah to Sammarra was not 234 A.H. but was 244 A.H. It is also proved from an explanation of Sheikh Mufid (May his soul rest in peace) who says that Imam al-Hadi (as) lived in Sammarra for ten years and some months. As we know that he was martyred in 245, we, therefore, come to know that 244 A.H. seems more acceptable– which becomes twelve years after Mutawakkil's caliphate – than 234 A.H.
2. Sibt Ibn Jawzi, **Tadhkirat al-Khawass**, p. 203.

1. The level of Imam al-Hadi's (as) influence and popularity among the people of the society and the strong connection they had with Imam al-Hadi (as) was due to the courtesy of the Imam (as) with the people as well as for the fact that they saw with their naked eyes that the personality of the Prophet (sawas) and his mission was easily observed in the guidance and behaviour of Imam al-Hadi (as).

2. The fear of the 'Abbasid Dynasty of the Imam's (as) high position and the easiness of connection between the Imam (as) and his Shi'ah believers. Taking Imam (as) to Samarra' clearly showed that Mutawakkil wanted him to be kept isolated from his partisans and his action in so doing was a kind of banishment. By this, he wanted to keep an eye on Imam's (as) activities and actions.

3. The inspiration of the 'Abbasid commander Yahya ibn Harthamah from Imam al-Hadi's (as) good manners towards him as well as from the false accusations in which the Imam (as) was blamed for collecting weapons with which to destroy the 'Abbasid calipha.

4. Withdrawal of Imam al-Hadi (as) from governmental politics and choosing the mosque for his residence. Imam (as) walked on the path of his father and forefathers (as) in this regard. On the other hand, it is also understood from his position that Imam (as) chose the mosque to spread the sciences and knowledge of the Household (as) as well as science related subjects in order to correct the beliefs of the people of his time.

5. The last point which one can understand from this tradition is that Mutawakkil 'Abbasi was intending to separate the Imam (as) from his friends and partisans, because Samarra' was a city which Mutawakkil had built himself and most of its citizens were Turkish commanders and soldiers who did not care much about religion and Islamic values rather most of their discussions were about power, strength and rule.

Ill-Decision about Imam al-Hadi (as) in the Court of the Calipha

From studying a number of historical accounts we come to learn that one of the reasons for dispatching Imam al-Hadi (as) to Samarra' was the ill-speaking evil tongue of "Imam al-Haramain" in the court of Mutawakkil; this person was infamous for his enmity to the people of the Household (as). He kept badmouthing the Imam (as). This also shows that Imam al-Haramain was not happy with the presence of

Imam al-Hadi (as) in Madinah, and did not like the Imam's (as) influence among the people of Madinah as well as in Makkah – the cities which were known as educational and religious centres of Islamic civilization. This is proved by the saying of "Bureeha 'Abbasi"[1] –imam al-Haramain– who was the imam for congregational prayers in Makkah and Madinah wrote a letter to Mutawakkil which read: "If you need the Haramain – Makkah and Madinah– then send ‘Ali ibn Muhammad out of these two cities because he has been calling people towards him and a large number of them have become his followers."

Bariha wrote many letters and kept sending them to Mutawakkil. This is why Mutawakkil sent Yahya ibn Harthama to Madinah h in 234 A.H. giving him a letter for Imam al-Hadi (as) in which he told Imam (as) to be assured that the caliph just wanted to meet him and asking the Imam (as) to leave Madinah for Samarra’ to meet the calipha. He had also ordered Yahya ibn Harthama to behave with the Imam (as) in the most appropriate manner. On the other hand, he also wrote a letter to Bariha and informed him about what he had asked the Imam.

Here we will present the text of the letter written to Imam al-Hadi (as) by Mutawakkil. It is necessary to mention here that this text is on the basis of Sheikh Muhammad Y'aqub al-Kulaini's narration:

It has been narrated by Muhammad ibn Yahya– one of our companions – that he said: I took a copy of Mutawakkil's letter to the third Abul Hasan (as) from Yahya ibn Harthama in 243 which is as follows:[2]

"In the name of Allah, the Beneficent, the Merciful. You should know that the commander of the faithful respects you and he observes your kinship with the Prophet (sawas). He knows it is obligatory for him to

---

1. It is said that his name was "Turihi". Also it has been mentioned in Majma al-Bahrain saying that his name was "Bareema". According to some other people, his name was Abdullah ibn Muhammad. He was the administrator for war and the prayers in Madinah – the city of the Prophet (as). Please refer to Sheikh al-Mufid, **Kitab al-Irshad**, 2:309.
2. **Uy'un al-M'ujizat**, p.120.

observe your rights; therefore, he will deal with you and your family in a manner which is in your favour and that of your family and which will be the cause of honour for you and your family; and it will bring peace and blessings to you and to them. He -the caliph- is doing all this for the pleasure of Allah and for fulfilment of what Allah has made obligatory regarding you and your family.

The commander of the faithful intends to do all these only for the purpose of achieving God's satisfaction and for what He has made obligatory in relation to your family. The commander of the faithful has decided to dismiss Abdullah ibn Muhammad from his rank which is related to the wars and congregational prayers because as you have mentioned, he is unappreciative regarding you. He disvalues you and accuses you in some affairs. He relates some activities to you about which the commander of the faithful is sure you are free of and the commander of the faithful also knows about your sincerity related to the rejection of such activities.

The commander of the faithful is well aware that you do not consider yourself suitable for such activities. That is why the commander of the faithful has given the charge of Abdullah ibn Muhammad's responsibilities to Muhammad ibn Fadhl and has ordered him to deal with you in the most respectful manner. Also, he has been ordered to act according to what you recommend him to do and stop doing what you order him not to do and in this way become nearer to Allah and the commander of the faithful. You must know that the commander of the faithful wants to see you. He wants to meet you and by looking at your prosperous face refresh his faith in Allah.

If you intend to come to meet the commander of the faithful and remain with him, start your journey accompanied by whosoever you want from amongst your family members, partisans or slaves with contentment and peace. Start your journey any time you want, come here any time you wish and start your journey in any manner you prefer. You can also honour the slave of the commander of the faithful, Yahya ibn Harthama, and his soldiers to accompany you. They will move when you want them to and they will halt when you ask them. They will follow only your commands in this regard until you reach the commander of the faithful.

Therefore, none of the brothers, sons, family members and relatives has value in the eyes of the commander of the faithful more than you have; no one is preferred to you in his presence; he has never been more kind to anyone than you neither he has been more compassionate towards anyone more than he is towards you; he has done such a favour to no one but you; and he does not believe anyone as much as he believes you. God Willing and God's peace be with you."[1]

By writing this letter, Mutawakkil actually had some propagandistic targets. First he wanted to inspire and then influence the people of Madinah and change their views about his personality because most of the people of Madinah knew Mutawakkil very well and were aware of his enmity to the Household of the Prophet (as) as well as the Shi'ah Muslims.

His second target was to show to Imam al-Hadi (as) that Mutawakkil respects him and his views and he wants Imam (as) to come to Mutawakkil because he is very dear to the calipha. That is why he even changed the governor of Madinah and gave Imam (as) full freedom to come to him anytime and under any situation that Imam (as) wanted. In fact, these are tactical tricks which are very useful in deceiving common ignorant people. But Imam al-Hadi (as) knew very well Mutawakkil’s targets and goals for which he wanted to call Imam (as) to Iraq.

Anyway, Yahya ibn Harthama came to Madinah h and gave the letter of the calipha to Bariha. Then both of them riding on horseback went to the Imam (as) and gave the letter of the calipha to him respectfully. Imam (as) asked them to give him three days. After three days, when Harthama went to Imam's (as) house, he found Imam's (as) horses saddled and his loads prepared and the Imam (as) ready for journey.

However, we should not neglect the search and investigation of Yahya ibn Harthama which he did in Imam's (as) house because he was ordered to search the house of the Imam (as) at the same time when he was negating every kind of accusation which was being related to Imam (as) regarding his being against the government.

---

1. **Al-Kafi**, 1:501.

This is when we come to learn that Mutawakkil's invitation was an order summoning the Imam (as) to Iraq which he had expressed in the form of a respectful invitation. Otherwise, it seemed useless to investigate Imam's (as) house after the backbiting which imam al-Haramain had done and after Mutawakkil had asked Imam (as) to leave Madinah for Iraq. Hence, this action shows nothing else but suspicion of the caliphgainst Imam al-Hadi (as)!

Imam al-Hadi (as) left for Iraq with his son Imam Hasan 'Askari (as), who was then just a child, along with Yahya ibn Harthama. Bariha also started walking behind Imam (as) accompanying him in his journey. When they had passed a little of the way, Bariha came to Imam al-Hadi (as) and said to him: I know that the reason behind calling you to Iraq was me. But now I swear by God that if you complain against me in the presence of the calipha, I will burn down your trees in Madinah, kill your slaves and family members and will close the springs of your gardens and will do this and that. When he finished, Imam al-Hadi (as) looked at him and said: "The last complaint I made about you was the one I made in the court of Allah yesterday night. After Him I will never complain against you in the presence of anyone of his creatures."

When hearing this, Bariha fell at the feet of Imam (as) and asked him for forgiveness while he was crying. Imam al-Hadi (as) said to him: "Indeed I have forgiven you."[1]

In this tradition, one of the most important points is the recommendation of the caliph to Yahya ibn Harthama about Imam al-Hadi (as) telling him to observe respect of Imam al-Hadi (as) and not to torture or pressurize him under any situation. When hearing this, Bariha feared that Imam al-Hadi (as) would complain against him in the presence of Mutawakkil. That is why he threatened Imam al-Hadi (as). However, Imam (as) just wanted to revive an Islamic learning into his soul which was related to Allah the Almighty. Imam (as) successfully made him understand that it is only Allah the Almighty Who has the power of providing His servants and creatures with benefit and loss; also it is He who defends His servants. This is why

1. **Ithbat al-Wasiyyah**, pp.196-197.

Imam (as) said to Bariha that he had complained against him in the court of Allah the previous day before starting his journey to Iraq.

Another point which we come to know from this tradition is that Imam al-Hadi (as) did not have any kind of intention to complain against Bariha in the presence of the calipha. When Bariha came to know about it, he asked the Imam (as) for forgiveness. Bariha was well aware of Imam (as) and his forefathers' (as) virtue in the court of Allah the Exalted as well as their strong connection with their Lord. At last Imam (as) said to him that he has forgiven Bariha and neglected what he had done to him.

Moreover, Imam (as) knew the dimensions of the calipha's behaviour with him. He had understood very well that the orders related to investigate his house, sending him to Samarra', taking him away from his Shi'ahs and family members were all for the purpose of keeping the Imam (as) under the control and reconnaissance of those people in contact with Imam (as). In a nutshell, what Mutawakkil wanted was to keep an eye on every activity of Imam (as) as well as the movements of his partisans. Hence, according to Mutawakkil, Imam's (as) presence in Madinah meant nothing but the freedom for doing whatever he wanted. Also Imam's (as) presence in Madinah made it easy for his partisans to be in connection with him without any hurdles and hardships.

Nevertheless, Imam al-Hadi (as) was very careful during his movements. Even when he wrote letters to his partisans and recommended them an activity or prohibited them from any action, he would do it very carefully. Therefore, the people's backbiting about Imam (as) in the court of the calipha was rejected. Even the soldiers sent by the calipha were unsuccessful in finding anything other than some prayer books and the holy Qur'an after their search. Moreover, whenever they suddenly checked Imam's (as) house, they either found the Imam (as) offering his prayers or reciting the holy Book of Allah.

Ibn Jawzi writes: the reason behind sending Imam (as) from Madinah to Samarra' – as is believed by the biographic intellectuals – was that Mutawakkil had great enmity to Imam 'Ali (as) and his sons (as). Therefore, he feared that Imam al-Hadi (as) would influence the

people of Madinah and call them towards the Commander of the faithful 'Ali (as) and his sons (as).[1]

Certainly, this seems logical for Imam al-Hadi (as) to move in such a careful manner against the calipha of his time.

Imam al-Hadi (as) on His Way to Samarra'

Ibn Harthama behaved with Imam (as) in the best most possible manner during the whole journey. On the other hand, during his journey with the Imam (as), Ibn Harthama noticed many of his miracles which helped him to understand Imam's (as) greatness and his great position. He came to understand the depth of his crime which he had committed by making Imam (as) sad and by the investigation of his house.

It has been narrated from Yahya Ibn Harthama that he said: I observed many wonderful things from Abul Hasan's (as) miracles during my journey with him, such as: we stayed somewhere on our way to Samarra'. There was no water there. The thirst was pressurizing us, our horses and camels. We were about to perish from thirst. A group of people were with us; another group was also following us. Suddenly, Abul Hasan said to me: "It seems as if I know a place some miles away where there is water." We said to the Imam (as): It will be very kind of you if you guide us towards it. We will be with you. Imam (as) made us deviate from our original path towards that place.

We had moved about six miles when we reached a valley which was as beautiful as the gardens and orchards. Springs, trees and fields were there. However, we did not find any farmer or worker there. We 'Alighted from our horses and camels and drank water; we also gave water to our quadrupeds and horses and stayed there till evening. Then we once again drank some water, gave water to our quadrupeds and filled all our goatskins with water. Then we continued our journey. We had not gone far when I felt thirsty.

I had silver pitcher which was kept under the belt of one of my slaves and he had the duty to carry the pitcher with him. When I felt thirsty and I asked him for water, I suddenly noticed that he could not speak

1. **Tadhkirat al-Khawass**, p. 322.

because of fear. When I considered a while, I came to know that he had left the pitcher where we drank water. I decided to return and whipping my horse turned its face towards where we had drank water. Soon I got there. But I found the place barren. Neither was there any water, agriculture nor any grass. However, I found the place where we had opened our loads and I found there the excrement of our horses and camels. I even saw my pitcher which was still lying where the slave had forgotten it. I took the pitcher and returned. I did not say anything to anyone about what I had seen.

When I got nearer to the caravan and the soldiers, I saw the Imam (as) with slight smile on his face. He was waiting for me. He did not say anything to me about what I had just seen. He only asked me: "Have you found your pitcher?" I replied to him: "Yes, I found it."

It has also been narrated from Yahya ibn Harthama that he said: One day during our journey we prepared to continue our travelling. It was a hot day and the sun was burning. However, what Imam (as) did on that day was very surprising for us. We saw him emerging from his camping place wearing a raincoat. He had tied the tail of his horse and had spread a cloth over it under its saddle. This meant that the Imam (as) and his horse's attire belonged to those of rainy days.

All the soldiers roared with laughter when they saw this, saying: This Hijazi knows nothing about the weather! We had only moved a few miles when we saw that a black cloud was rising from the direction of the kiblah. It moved towards us. The earth became darker and darker. It [the cloud] reached us within no time. Then a rain started from the heavens in the manner that water is allowed to pour from a goatskin's mouth. We nearly drowned in the downpour. Rain soaked our clothes and penetrated to our bodies. Even our shoes and high boots were filled with water. The torrent started so quickly that we did not have any chance to come off our horses and take out our raincoats or other thick clothes. Our condition was very bad and we all looked very comical at the time. In such situation, Imam al-Hadi (as) stood to the side with smile on his face watching us getting wet.

It is also narrated from Yahya ibn Harthama that he said: During our journey, a woman came to us. She was held the hand of her son in her hand. Her son was blind. She asked us for help and said: "There is an Alawi person among you. Take me to him so that he will pray for my

son's blind eyes. We led him to Imam al-Hadi (as). He opened the eyes of the child. I saw his eyes and I had no doubt in his blindness. Imam al-Hadi (as) put his hand over his eyes. I observed that Imam al-Hadi's (as) lips were vibrating. Then he drew his hand back from the child's eyes and I was surprised to see that the son had become able to see and there was no longer any defect in his eyes.[1]

Anyway, the caravan that was on the way to Samarra', at last reached Baghdad. Ibn Harthama met Ishaq ibn Ibrahim Tahiri and Ishaq ibn Ibrahim recommended to treat Imam al-Hadi (as) with courtesy. He was afraid that Yahya ibn Harthama would report bad things about Imam al-Hadi (as) in the court of Mutawakkil. Therefore, he said to him: "O Yahya, this man is the offspring of the Prophet of Allah (as). Mutawakkil is someone you know very well. Thus, you must know that if you motivate Mutawakkil to kill this person, the Prophet of God (sawas) will be your enemy on the Day of Judgment.

Yahya replied to him: "I swear by God that I observed nothing from him but the most beautiful and generous things."[2]

When the caravan reached Samarra', Ibn Harthama first went to meet the Turkish Wasif. He was a person who took part in every order of the calipha either related to appointment or the dismissal of any official; he was also someone who was involved in every affair of the calipha. During his meeting with Yahya, he said to him: "I swear by God that if only a hair of this person –he meant Imam al-Hadi (as)– is removed, then I will consider myself responsible for it."

Ibn Harthamsays: "I was surprised when I heard the saying of the governor of Baghdad and the Turkish Wasif. Then I informed Mutawakkil about what I had seen related to the Imam's (as) good conduct, righteousness, abstinence and piety. Also I reminded him of my searching into the house of Imam (as) and told him that I found nothing but some scientific books and the holy Qur'an. Moreover, I told him how much the people of Madinah were worried about the Imam's (as) life. Mutawakkil when hearing all these also showed a

1. **Ithbat al-Wasiyyah**, p. 225.
2. Al-Mas'udi, **Muruj al-Dhahab**, 4:85.

great respect for the Imam (as). He gave Imam (as) good rewards and gifts.[1]

However, we can see that there is a contradiction between the wordings of Harthama who says that as soon as Imam (as) entered the city of Samarra', Mutawakkil respected him, and the historical account which reports that when Imam al-Hadi (as) entered the city of Samarra', Mutawakkil did not allow him to come to his court and in this manner rejected him. When Mutawakkil ordered his men to take Imam (as) to a very cheap hotel known as "Khan al-Sa'aleek", then the matter of respect for the Imam (as) becomes more and more ambiguous![2]

Saleh ibn S'aid says: I entered the presence of Abul Hasan Imam al-Hadi (as) and said to him: "May I be ransomed, this group – Bani Abbas – want to be negligent about your rights by removing your light in every affair. They have even sent you to this cheap and mean hotel which is known as "Khan al-Sa'aleek" or "the beggars' hotel".[3]

Certainly, it is possible that the praise that Yahya expressed for Imam al-Hadi (as) in Mutawakkil's presence and the sketch of the Imam's (as) influence as a great personality among the governors and commanders of the 'Abbasid government motivated Mutawakkil to increasingly pressurize Imam al-Hadi (as); and by separating Imam al-Hadi (as) from his friends and partisans and stopping the Imam (as) from making connection with his partisans he was trying to increasingly restrict Imam's (as) freedom, despite, apparently displaying a great feeling of respect for Imam al-Hadi (as). Yahya ibn Harthama's tradition was a great example of it. Still the enmity and hatred of Mutawakkil towards the Household of Abi Talib especially Imam al-Hadi (as) was not something which could remain unknown to someone like Yahya ibn Harthama.

Imam al-Hadi (as) in Samarra'

If we compare the behaviour of Mutawakkil with Imam al-Hadi (as) from the very time of his entrance into Samarra', not allowing

1. Al-Mas'udi, **Muruj al-Dhahab**, 4:85; **Tadhkirat al-Khawass**, p. 359.
2. Sheikh al-Mufid, **Kitab al-Irshad**, p. 311.
3. **Al-Kafi**, 1:498.

Imam (as) to see the caliphnd the orders given by the calipha to make Imam (as) stay in "Khan al-Sa'aleek" with the letter which was written by Mutawakkil to Imam al-Hadi (as), we can obviously find the opinion of Mutawakkil about Imam al-Hadi (as). Mutawakkil did not miss single chance to degrade Imam al-Hadi (as). However, he always tried to hide his bad intentions towards Imam al-Hadi (as) which were going on in his mind. That is why after he made orders to make Imam al-Hadi (as) stay in the hotel of the beggars, he also ordered that a house be built for the Imam (as) and that he be taken there to live in it. Certainly we know that Mutawakkil himself had invited Imam (as) to the city of Samarra’ and he knew very well that Imam al-Hadi (as) was arriving soon, therefore, he should have to have built the house earlier before his (as) arrival in the city of Samarra’.

Nevertheless, what we can deduce from the happenings and events of those days is that Mutawakkil tried his level best to build a friendly relationship with Imam al-Hadi (as) and involve Imam (as) in his evil deeds, too.

Although, on many occasions, Mutawakkil was compelled to refer to and ask Imam al-Hadi (as) for help in order to solve the religious problems which his scholars and preachers found very difficult to solve, he still held many sessions of discussions between Imam al-Hadi (as) and his scholars so that, in this way, he would be able to defeat the Imam (as) from methodical and intellectual points of view and as a result degrade him in the eyes of the people and the Imam's (as) partisans.

Here we will mention some of these occasions:

1. It has been said that once a Christian person raped a Muslim woman. Mutawakkil wanted to punish him by the lash as ordained by the Islamic religion; but suddenly the Christian accepted Islam. Yahya ibn Aktham issued his fatwsaying that, since the Christian had become Muslim, therefore his previous dualism as well as what he had done to the woman was removed and he had become Pak.

Another courtier scholar gave his fatwsaying that the person should be punished three times. The other scholars gave their different fatwas related to this matter. This was when Mutawakkil ordered the writing of a letter to Imam al-Hadi (as) and asked him about the solution for

this matter. When Imam al-Hadi (as) read the letter, he wrote to Mutawakkil: whip him till death.

Yahya ibn Aktham and other scholars denied this fatwa and asked Imam al-Hadi (as) for proof from the Book of Allah and the tradition of His Prophet (sawas). Imam al-Hadi (as) wrote to them:

Õ=ù ÇÑÍÈ ûüÏÎõ ¾ïÎ $Zä $JÎ $RöÿŸ2 r ¼ç‰ñr ‹ $ZB#ä {ûø‰ $Z™Ù {ñ‘ $Ð=ù}

ŽÆz r ¾ïÑ$7ã 'Î ÑM=z ö‰ ÓÉ‹ ‹ $MŸÑ $Z™Ù {ñ‘ $Ð9 ÑãJƒ) ÑÕãŸZƒ ãƒ ƒ

`{ÇÑÍÈ brãÿ»3‹7Ï$Zè

Then Mutawakkil ordered that the Christian should be whipped till death.[2]

2. It is said that once Mutawakkil vowed that he would give lots of this money as charity. Then a contradiction was observed among the fatwas of different scholars related to what it meant by "lots of properties" and on how much money was the word "lots of" applicable?

On of the friends of Mutawakkil recommended to ask for Imam al-Hadi's (as) help in this regard. He said: "Will you not send a black slave of yours towards him so that he will ask him about the solution of this matter?"

Mutawakkil said to him: "Woe to you! Who do you mean?"

The friend replied: "I mean the son of al-Rida (as)."

Mutawakkil asked him: "Does he know such problems, too?"

The friend replied: "If he takes you out of your difficulty, you will give me such and such amount of money, but if he fails to do so, you should order to whip me a hundred times."

Mutawakkil sent someone to the Imam (as) who asked for the solution of the mentioned problem. Imam al-Hadi (as) replied: "If the word

---

1. *Surat Ghafir, 40:84-85.*
2. **Al-Kafi**, 7:238.

"lots of" has been used without mentioning any number, then it will be equal to eighty. When he was asked for the proof from the holy Book of Allah related to this problem, he used the following verse of the holy Qur'an as the proof:

`{ o¿•ÏŸ2 `Û#qB 'Î ¹ $Ñà2 ¿Ç R ß)9}

And when we counted those occasions, they were eighty occasions.[2]

Such behaviour of Mutawakkil with Imam al-Hadi (as) and showing such a negligence related to him shows nothing but the level of Mutawakkil's enmity regarding the people of Household (as) especially Imam al-Hadi (as), although, he saw on many occasions that Imam al-Hadi (as) was able to answer his questions and help him in the solution of his problems. Also, such behaviour with Imam al-Hadi (as) shows that Mutawakkil had decided to dismiss Imam al-Hadi (as) from the elevated position he had in the eyes of the people. However, he was not successful in doing so, even on the occasions when he used his wide propagation as the source of degrading Imam's (as) virtues and good behaviour. We come to know about it after Imam (as) answered the questions asked by Ibn Aktham and his convictions from the wordings of Ibn Aktham which he said to Mutawakkil.

After session of a debate was held, Ibn Aktham said to Mutawakkil: after this session and after the answers we have received about our questions from this man – Imam al-Hadi (as) – we do not like you to hold another session of debate and discussion and ask this person about religious matters because there is no problem which cannot be answered in detail by him. Therefore, there is no use of holding such sessions but to strengthen the power and wisdom of Rafizis."[3]

3. Among the events during which Mutawakkil wanted to harm Imam al-Hadi (as), is the event of "Zainab al- Kazzaba" (the untrue zainab). During the solution of this problem, Mutawakkil ordered Imam al-Hadi (as) to enter the place full of the wild animals.

---

1. *Surat al-Tawbah, 9:25.*
2. **Al-Kafi**, 7:463.
3. **Al-Manaqib**, 3:509.

Abu Hashim Ja'fari says: "During the calipha of Mutawakkil, a woman appeared who claimed to be Zainab the daughter of Fatimahh (as) as well as the daughter of the Prophet (sawas). Mutawakkil said to her: "You are a young woman and now so many years have passed from the time of the Prophet." The woman answered: "The holy Prophet (sawas) passed his hand onto my head and prayed to Allah the Exalted so that I would become rejuvenated every forty years. I had not revealed my identity to the people in such a manner before. However, needs compelled me to go towards the people and make them aware of who am I!

Mutawakkil ordered the great men of Al Abi Talib, Bani Abbas and Quraish to come together in his court. When they reached it, he informed them of the matter of the newly appeared woman. A group of the scholars mentioned the date on which Sayida Zainab had died as well as the year of her demise and said to her: What do you say about this tradition?

She replied: "This tradition is not only false but also self-made because my story was unknown to the people till now. Also my death and life was not clearly known by any person." Mutawakkil said to them: "Do you have another reasoning and proof to reject this woman?" They replied: "No, we do not." Mutawakkil said: "I have the feeling of hatred for my grandfather Abbas if I do not bring this woman down with a reason other than what the scholars presented in front of her."

The gathering said: "Call Ibn al-Rida (as) – Imam al-Hadi (as) – so that he can solve the matter using reasoning other than ours. That is why Mutawakkil sent someone to call Imam al-Hadi (as). Imam al-Hadi (as) reached the court of Mutawakkil and was informed about the woman who was claiming to be Zainab (peace be upon her). Imam al-Hadi (as) said: "This woman is telling a lie because Sayida Zainab (as), the daughter of Fatimah (as) died in such and such year, such and such month and such and such day."

Mutawakkil said: "These people – the scholars – have also mentioned the same tradition which you have just said. But I have sworn by God that I will not bring this woman down but with satisfactory reasoning other than what you just said."

Imam al-Hadi (as) said: "There is nothing very important about your swearing because there is a very satisfactory reasoning which will make this woman and the other people convinced."

Mutwakkil asked Imam al-Hadi (as): What is that satisfactory reasoning?

Imam al-Hadi (as) replied: The flesh of Sayida Fatimah's (as) progeny is Haram for beasts and wild animals. Therefore, throw this woman in front of the wild animals and beasts. If she tells the truth about being the daughter of Sayida Fatimah (as) she will not be harmed.

Mutawakkil said to the woman: What do you say?

The woman answered: "This person wants me to be killed."

Imam al-Hadi (as) said: "A group from amongst the sons of Hasan and Hussain (as) are present in this gathering. Throw any one of them who fears the greatness of Allah.

Abu Hashim Ja'fari said: "I swear by God, that everyone's face changed colour becoming pale. One of the revengeful persons said to Imam al-Hadi (as): Why does he ask others to become the pioneer? Why does he himself not go towards the beasts and different animals?"

Mutawakkil became hopeful that Imam al-Hadi (as) would go towards the beasts and be killed by himself and nobody would then blame Mutawakkil for his death. Therefore, he said to Imam al-Hadi (as): "O Abul Hasan (as)! Why do you not become that person?"

Imam al-Hadi (as) said: "I agree with you."

Mutawakkil said: "Then do it."

Imam al-Hadi (as) answered: "I will do it."

Then a ladder was brought and the door towards where the beasts were being kept was opened. There were six lions. Imam al-Hadi (as) climbed down the stairs and then entered the cage of the lions and sat among them. People saw how the lions came to Imam (as) one by one and lay down in front of him. They would lean their paws and rest their heads on the ground against Imam al-Hadi (as). Imam (as) gently touched their heads with his hand and then would point towards any corner. By doing this, Imam (as) would order the lions to go and sit

where Imam (as) wanted them. The lions also followed Imam's (as) orders and went to the place where Imam (as) wanted them to and sat there. After a while all the six lions went to the same corner and stood against Imam (as).

When Mutawakkil's minister saw this, he said to Mutawakkil: This is not something in our favour. Please bring him up from the cage before this news is spread. Mutawakkil also said to Imam al-Hadi (as): "O Abul Hasan (as) we did not have bad intentions for you but only wanted to believe in what you said. Now I want you to leave that place and come up. Imam (as) stood and moved towards the ladder while the lions were moving around him humbly touching his clothes.

When Imam (as) stepped on the first stair of the ladder, he looked at the lions and ordered them to return to their places. The lions went back. Then Imam (as) came out of the place where the lions were being kept and said: "He who believes to be from the sons of Fatimah (as) should go down and sit where I had sat."

Mutawakkil said to the woman: "Go downstairs."The woman said: "I swear by Allah that I lied. I am the daughter of so and so. My misfortune compelled me to take such step and claim to be the daughter of Fatimah (as).

Mutawakkil ordered: "Throw her in front of the beasts, but Mutawakkil's mother intervened and saved her from being thrown in front of the lions. In this way, the woman was freed from punishment.[1]

However, such actions of Imam al-Hadi (as) could not remove the enmity from the heart and mind of Mutawakkil for the people of the Household (as). Mutawakkil did not cease his pressures on Imam al-Hadi (as) and every now and then showed his enmity against him. He always tried to degrade him in different ways. Also he tried to keep Imam (as) away from his friends, partisans as well as the common people. His great attentiveness towards Imam al-Hadi's (as) activities was also a means of veiling his revengefulness. Mutawakkil always ordered investigations and searches of Imam's (as) house with two

1. Al-Majlisi, **Bihar al-Anwar**, 50:149.

goals and targets: First, this action was something with which he would try to bring Imam (as) down from his post and degrade him. Secondly, he would try to find something to use as a document against the Imam (as) and kill him.

Searching Imam's (as) House

The governmental officials' piercing attentiveness towards Imam al-Hadi (as) and the pressure which they created for him were nevertheless insufficient to allow them to achieve their goals. It is very clear that by doing this they were looking for a cause or reason to justify the backbiting and disinformation given to Mutawakkil concerning Imam al-Hadi (as). On many occasions, one of the calipha's nearest relatives would slander the Imam (as) causing the calipha's revengefulness to strengthen against him. They would give false information to the caliphsaying different things about Imam al-Hadi (as) such as Imam al-Hadi (as) having weapons at his house or that there was lots of money and other things there which had been sent to him from different parts of the world and other such lies. These fabrications caused the calipha to send his soldiers and some of his commanders to go and search the house of Imam al-Hadi (as); or bring Imam al-Hadi (as) to his presence. Once when Imam al-Hadi (as) was brought in front of the calipha, the calipha was drunk. Mutawakkil who was deeply drunk stood, came to the Imam (as), asked him to sit with him and took a glass of wine in front of the Imam (as) asking him to drink it.

Imam al-Hadi (as) looked at him and said: "O commander of the faithful, my flesh and blood has never been mixed with wine. Therefore, excuse me for this one." Mutawakkil excused the Imam (as) from drinking wine.

Then Mutawakkil said to the Imam (as): "If it is so, then recite some verses of poetry for me."

Imam al-Hadi (as) replied: "I rarely recite verses of poetry."

Mutawakkil said to Imam (as): "You do not have any other option but to recite some verses."

It was then that Imam al-Hadi (as) recited some verses for Mutawakkil as follows:

"They who were being guarded by warriors went to sleep on the peak of the hills. However, even the peaks of the hills could not save them from the dragon of death."

"They, after such a great honour, were brought out of their peaceful place of refuge and were sent into the ditches which were really very bad places."

"When they had gone into the grave, someone shouting asked them where their crown, throne and the gems were."

"Where are those delicately brought up faces which were always behind the curtains and decorations?"

"At that time, when these questions are asked from them, instead of them their graves answer: those faces are now the battlefields for worms!"

"How long was their life during which they only ate and drank, and now after having eaten for so long, they are the food for ants and snakes?"[1]

It was then that Mutawakkil started weeping. He wept for a long time. He also ordered for the equipment for drinking wine to be collected. Then he turned to Imam al-Hadi (as) and said: "O Abul Hasan (as), do you have any debts?" Imam al-Hadi (as) answered: "Yes, four thousand dinars." Mutawakkil gave four thousand dinars to him and ordered him to be taken respectfully to his house.[2]

Another occasion during which Mutawakkil ordered search of Imam's (as) house is as follows:

One day Mutawakkil fell ill. He was suffering from abscesses. He was near to death. None of the doctors would dare to operate on his abscesses. Mutawakkil's mother vowed that if her son recovered from this illness, she would give a large amount of money to Abul Hasan Imam Muhammad al-Hadi (as). When Fath ibn Khaqan came to know about the vow of Mutawakkil's mother, he said to her: If you send

1. The Arabic Verses.
2. **Wafayat al-A'yan**, 3:273.

someone to him and ask him about the solution of this problem, perhaps he will be able to tell you of solution.

Mutawakkil's mother sent someone to Imam al-Hadi (as) and explained Mutawakkil's illness to him. The Imam (as) ordered the messenger to tell Mutawakkil’s mother to mix sheep's fat with aqua-rose and then put it on the places where the abscesses were. When the messenger returned from where he was sent to Imam al-Hadi (as) and informed the people there about what Imam al-Hadi (as) had told them to do, they all laughed at Imam al-Hadi's (as) recommendation. However, Fath said: "By God, he knows better about what he has told us to do." Therefore, they brought everything according to the Imam's (as) recommendation and after making the mixture, put it on the places of abscesses. After a while, Mutawakkil fell asleep and his pain had gone. The top of the abscesses opened and filth started oozing out of them. They gave the news of Mutawakkil's health to his mother. When hearing this, Mutawakkil's mother put an amount of ten thousand dinars into sack of money, sealed it with her stamp and sent it to Imam al-Hadi (as).

When Mutawakkil's illness had almost gone, a person named "Bathani Halabi" went to Mutawakkil and started his ill-speaking about Imam al-Hadi (as). He said to Mutawakkil: "A great amount of money along with a great number of weapons has been taken to the Imam's (as) house and are still there."Mutawakkil ordered S'aid Hajib: "Tonight attack Imam al-Hadi's (as) house and search it. Snatch all the weapons you find there and bring them to me." Ibrahim ibn Muhammad said: "S'aid Hajib told me: I went to Imam al-Hadi's (as) house during that night. I put a ladder there and climbed up the wall. When I was climbing down into the house on the other side of the wall, I was lost in the darkness. I had no idea where to go.

Suddenly I heard Imam al-Hadi (as) saying from one of the rooms: "O S'aid, stay where you are standing so that I will bring you a candle. After short while, a candle was brought for me and I climbed down. I found him wearing a woollen cloak and turban. He was sitting on a prayer rug made of matting. I have no doubts that he was offering his prayers. The Imam (as) said to me: "You can search all the rooms." I entered the rooms one by one and searched in there. I found nothing there but small bag with the stamp of Mutawakkil's mother on it. I also

found another bag there. The Imam (as) said to me: you can also search the place where I am offering my prayer. I took the prayer carpet of Imam (as). I saw that sword was there under it which was in a very simple sheath; there was no golden or silver embroidery on it. I also picked up the sword and took everything to Mutawakkil.

When Mutawakkil saw the stamp of her mother on the bag, he called for his mother. Her mother went to see her son. One of the special employees told me that Mutawakkil's mother said to him: "When you had fallen ill and I had no hope of your cure and your health, I vowed that if you regained your health and did not die during your illness, I would give an amount of ten thousand dinars to Imam al-Hadi (as) from my own money. Therefore, when you regained your health, I fulfilled my promise. This is my stamp which you see on the bag. The second bag was also opened. They found four hundred dinars in it.

Then Mutawakkil added another ten thousand dinars to the previous ten thousand and ordered me to take all the money to Imam al-Hadi (as). I did as he said and took the two bags of money as well as the sword back to Imam al-Hadi (as). When I had given him the bags and the sword, I said to him: "O my master, I was just sent on duty by Mutawakkil and it was obligatory for me to act upon his order. But it was very hard for me to do so. Imam al-Hadi (as) recited the following verse of the holy Qur'an in return:

`{ bqçÜ)Zƒ 5=-)Zß£“ &#(qß ûïÝ‰$Ð=è<™r}

Barring those who have faith and do righteous deeds and remember Allah greatly, and aid each other after they have been wronged. And the wrongdoers will soon know to what goals they will return.

On the other hand, Imam al-Hadi (as) did not pay attention to these sorts of supervisions and pressures. Such things did not intimidate him, but the Imam's (as) methods and positioning against the government of Mutawakkil was much more specifically subtle than Mutawakkil's. The Imam's (as) influence in the governmental system made him able to change his position and movements according to the

1. *Surat al-Shu'ara, 26:227.*

conditions of his time. Among the confirmations of these words is Sheikh Tusi’s narration with his own proof from Muhammad ibn Fahham which says:

Fath ibn Khaqan, Mutawakkil's minister says: "This man – Mutawakkil – was talking about some goods which were to be sent from Qom for Imam al-Hadi (as). He ordered me to lurk on the way and inform him when the items arrived. I said [to a man named Abu Musa who was the uncle of Muhammad ibn Fahham's father - one of Imam al-Hadi's (as) partisans - and who collected information for Imam al-Hadi (as) about Mutawakkil]: "tell me about the road from where the property is about to come so that I do not wait there." Abu Mussays: "I went to the Imam (as) to ask his orders in this regard, but there was someone sitting with him so that I could not freely discuss this topic. I noticed smile on Imam's (as) face and he said to me: "O Abu Musa everything is all right, but why did you not tell me about the first problem?"

I said to him: "O my master, just for the sake of your respect [as we come to know from Sheikh Tusi's expression in Amali, the first problem was related to the abuses which Mutawakkil had given Imam al-Hadi (as) in the presence of Abu Musa which Abu Musa did not mention in the Imam’s (as) presence for the sake of Imam's (as) respect and honour.]

Then Imam (as) said to him: "Tonight the goods will be brought to me and they do not have any chance to discover it. Remain with me for tonight."

When a watch of the night had passed, Imam (as) started to offer his night prayers. Suddenly he finished his prayers while being in Ruku' and said to me: "The person with the property has just arrived. He has the objects with him, but the guard has prevented him from entering. Just go and take the property from him."

I came out of the house and saw that the person had a basket full of items. I received it from him and took it into Imam al-Hadi’s (as) house. Imam al-Hadi (as) said to me: "Go and tell him to give you that cloak, too, which the Qomi woman had given to him saying that it was souvenir of her grandmother."

I returned to the person and told him about Imam's (as) message. He gave me a cloak. I took the cloak and went back. Imam al-Hadi (as) then said to me: "Go and tell him to give you the cloak which he substituted with this one."

I went out of the house and told the person about what Imam (as) had ordered him to do. He said to me: "Yes, my daughter liked that cloak. Therefore, I changed that cloak with this one. Now I will go and bring the cloak back."

When I informed Imam (as) about it, he said to me: "Go and tell him that Allah saves what is for us and belongs to us. Bring the cloak out from under your arm and give it to me."

When I asked the man to take the cloak out from under his arm, he brought it out and gave it to me. As soon as he had given it to me, he fell down and became unconscious.

Then Imam al-Hadi (as) came out of the house and addressing the person said: "You had doubts about us, but now have a belief in us."[1]

This tradition tells us about many things, but the most important points are as follows:

First: Imam al-Hadi (as) knew very well that the governmental system was doubtful about him. Therefore, he acted very carefully and was always prepared for any sudden event. That is why when the man told him that Mutawakkil knew about the arrival of the property, he said to him that the property would reach his hands and Mutawakkil along with his soldiers would not be able to take it from him. When the property was received by the Imam (as), he informed Mutawakkil that all his properties had reached him safe and sound.

Second: The person who had brought the property from Qom for the Imam (as) also wanted to test the Imam (as) and develop his faith in Imamah in this manner. Therefore, Imam (as) gave the person some signs which could not be told by anyone else but the owner of the property. However, he did this through the other person, whom he used as medium who received the property from the first person who had brought it from Qom. For example, Imam (as) told him about the

1. Sheikh Tusi, **Amali**, p. 276, Hadith no. 527; **al-Manaqib**, 4:444.

hidden cloak which he had hidden under his arm. This becomes more obvious and certain when Imam (as) says to the person: have you believed now? The Imam (as) wanted to point towards the doubt which had been developed in the heart of the person about the Imam (as) and Imamah. The Imam's (as) knowledge compelled him to believe his Imamah and be satisfied about him. The messenger of the Imam (as) also told the person about what was going on in his mind.

Third: Imam al-Hadi's (as) friends, partisans and followers had great influence in the 'Abbasid court. Instead of being the stipendiary workers of Mutawakkil, they preferred to be informers for Imam al-Hadi (as) in the court. In the next tradition which is about Imam's (as) imprisonment, this problem becomes more clear and obvious for us.

Imprisonment of Imam al-Hadi (as)

After having the Imam (as) under his supervision for a long time and after having searched his house on numerous occasions, Mutawakkil finally ordered the capture of the Imam (as) and his imprisonment. Imam (as) remained in prison only for a number of days. During his imprisonment, one of his partisans named "Saqr ibn Abi Dulaf" went to meet him in prison. The doorkeeper of Mutawakkil who knew him and who was aware about his Shi'ah beliefs welcomed him. He asked him: "Why have you come here and what do you want?"

Saqr said: "Everything is all right."

The doorkeeper said: "Perhaps you have come to meet your master?"

Saqr said: "My master is the commander of the faithful, Mutawakkil."

The doorkeeper smiled and said: "Keep quiet. Your master is right – he meant to say your master is Imam al-Hadi (as) – therefore, do not be afraid of me because I also believe in your faith (Shiism)."

Saqr said: "All praise belongs to Allah."

The doorkeeper said: "Do you want to see him?"

Saqr said: "Of course I do."

The doorkeeper: "Then wait till the mail delivery man has gone."

When the mailman had left, the doorkeeper turned to his slave and said to him: "Take Saqr's hand and lead him to the room where Alawi is. Then leave them alone."

The slave took the hand of Saqr and led him to where Imam al-Hadi (as) was imprisoned. Saqr went in to meet Imam al-Hadi (as). The Imam (as) was sitting on a mat and the grave which was dug on Mutawakkil's order to make Imam (as) afraid, was beside him. Imam (as) started talking to Saqr very kindly. He said:

"O Saqr, "what has compelled you to come here?"

Saqr said: "I have come here to meet you."

Suddenly Saqr started weeping. His crying and weeping was for compassion for his master Imam al-Hadi (as); it was also the result of the fear which he had for the Imam's (as) life.

Imam al-Hadi (as) said to him: "O Safar, do not worry. They cannot annoy or harm me."[1]

After a while, Saqr's fear vanished. He thanked Allah for his blessing. He then asked the Imam (as) about some of his religious problems and the Imam (as) answered all his questions. After saying goodbye to the Imam (as), he came out of the prison. After some time, the Imam (as) himself also came out of prison.

Governmental Attempt at Assassinating the Imam (as)

The governmental system of Imam's (as) time made plans to kill the Imam (as) which, thank God, did not end successfully. Abu S'aid narrates that Abu al-Abbas Fadhl ibn Ahmad ibn Israil –the scribe– "at whose place we stayed at Samarra', narrated a tradition for me. While talking, Imam al-Hadi (as) was also mentioned. He said: "O Abu S'aid, should I inform you about the tradition which my father narrated to me?"

---

1. Sheikh Sudoq, **Khisal**, p. 394; **Ma'ali al-Akhbar**, p. 135; Kamal al-Din, printed: **Najaf Ashraf**, p. 365 and printed: **Ghafari**, p. 382, *hadith* no. 9, al-Tabarsi, **I'lam al-Wara bi-A'lam al-Huda**, 2:245; al-Khisal, Sheikh al-Saduq, 'Ilal al-Shara'i',al-Majlisi, **Bihar al-Anwar**, 50:194.

Ahmad ibn Israil –the scribe– said: "We were with Muntasir. My father was his writer. Once we went to see Mutawakkil. We found him sitting on his throne. Muntasir paid salute to him and stood near him. I stood behind Muntasir. Normally, whenever Muntasir entered the court of Mutawakkil, he welcomed Muntasir and allowed him to sit down. But this time, he did not allow him to sit. He kept standing for a long time. Suddenly I noticed that he was not feeling easy anymore. However, Mutawakkil still did not allow him to sit down. On the other hand, I noticed that Mutawakkil's face had become pale with anger. He was saying to Fath ibn Khaqan:

"This is the person whom you always keep praising?" He was rejecting Fath's words. On the other hand, Fath ibn Khaqan was trying to placate him saying: "They have lied about him." But it appeared that Mutawakkil was burning with anger. He said: "I swear by God to kill this pagan hypocrite. He claims the government and has targeted my government and monarchy." Then he called four persons from Bani Khazar – who were very harsh and cruel soldiers – gave them swords and ordered them to kill the Imam (as) as soon as he enters the court. He said: "I swear by Allah that after having him killed, I will burn his corpse." I was standing right behind Muntasir as well as behind the curtain. Suddenly I saw that Imam al-Hadi (as) entered. There was no fear at his face at all. His lips were moving slightly. When Mutawakkil saw him, he jumped off his throne, embraced Imam al-Hadi (as) and kissed his forehead and hands, although, his unsheathed sword was still in his hands. He said to Imam al-Hadi (as):

"O my master, O son of the Prophet (sawas), O best of all the creatures of Allah, My cousin, My master, O Abul Hasan, O Imam al-Hadi (as)…" While Imam al-Hadi (as) said: "O commander of the faithful, I ask for God's refuge for these your words."

Mutawakkil said to him: "My master, what has made you come here at this time?"

Imam al-Hadi (as) replied: "Your messenger came and said that you have some business with me!"

Mutawakkil said: "The son of a prostitute has lied to you."

He said to Imam (as): "My master! Return to your home." Then he shouted: "O Fath, O Abdullah, O Muntasir escort your master till the

gate." When the soldiers, who had been ordered to kill the Imam (as), saw the Imam (as) they bowed to him. When the Imam (as) had gone, Mutawakkil called his soldiers and said to them: "Why did you not fulfil my orders?"

They said: "We could not do it because of his great majesty and awe and because we saw more than a hundred swords around him. We could not even count them. Our hearts and minds were filled with fear of him."

Mutawakkil looked at Fath and said: "O Fath, this was your friend!" Then he smiled at him. Then he said: "Thank God, for He exonerated him and made the light of his reasoning appear."[1]

This tradition clearly tells us about Mutawakkil's intentions to kill and burn Imam al-Hadi (as). Therefore, it doesn't seem to be anything out of character if Mutawakkil accuses Imam al-Hadi (as) of not accepting Mutawakkil's government or of being a pagan.

Certainly, Mutawakkil did not abandon his malevolent attitude towards the Imam (as) despite the numerous defeats he encountered in opposition to the Imam (as). He wanted to degrade him at any cost and by any possible means. Therefore, on the Festival of Fitr of the year in which he was killed, Mutawakkil ordered that all the people, without exception, should walk on foot alongside his horse. Actually, he wanted to compel Imam al-Hadi (as) to walk on foot along with the calipha 's horse. Certainly, Imam al-Hadi (as) walked in an oppressed condition like other members of Bani Hashim. He was walking with the support of one of his slaves. Hashimis said to Imam (as): "O our master! Isn't there someone on earth whose prayer will be accepted in the presence of Allah for whom Allah the Exalted will free us from the insult and offences of this person by his prayers?"

The Imam (as) replied: "There is a person in this world whose cut nails are more valuable than the camel of Thamood in the presence of Allah. When the nation of Thamud ran behind the camel of Saleh (as), the child of the camel raised his head towards the heavens and cried. This was when Allah the Exalted said:

---

1. Qutb al-Din al-Rawandi, **al-Khara'ij wa'l-Jara'ih**, 1:417-419, *hadith* no. 1, b, 11; taken from it, Al-Irbili, **Kashf al-Ghummah**, 3:185.

'{ 5> räßBãöî ‰ãr 7ÿŒ Ç$§ p»=0 Ùà2 í#Š 'Î{qæÇJ? A$)ù $drã)èù}

"Enjoy for three days at your homes. This is a true promise."[2]

So Mutawakkil died after three days.

Imam al-Hadi's (as) Curse on Mutawakkil

Imam al-Hadi (as) prayed in the presence of Allah and recited a prayer which is known, in our traditional books, as the prayer of the oppressed person against the cruel person. It is, without doubt, one of the most precious prayers of the Household (as).[3]

Death of Mutawakkil

Allah the Exalted accepted the prayer of His guardian. Mutawakkil was murdered within three days after the Imam's (as) curse.

The story of his murder tells us that Mutawakkil's son Muntasir cooperated with a gang of Turks who, on Wednesday night the fourth Shawal 247 A.H., attacked Mutawakkil under the commandership of Baghar Turk with unsheathed swords in their hands. Mutawakkil was drunk at the time. Fath ibn Khaqan shouted with fear: woe to you! He is the commander of the faithful!"

But they did not listen to him. Fath ibn Khaqan came between Mutawakkil and the swords of the enemies so that he could save Mutawakkil's life, but neither could he save Mutawakkil from being murdered nor could he survive their severe attack, because the Turks attacked both of them and tore them to shreds. It is said that it was almost impossible to distinguish between their fleshes. Certainly, according to some historians they both were buried together.

And it was the end of the ruling period of Mutawakkil who was the greatest enemy of the Household (as) compared to any other person of his time.

---

1. *Surat Hud, 11:65.*
2. **Uy'un al-M'ujizat**, p.122. Al-Majlisi, **Bihar al-Anwar**, 50:209.
3. **Mahajj al-Da'wah**, 50:209.

The Turks came out of Mutawakkil's bedroom where Muntasir was waiting for them. They paid their regards to Muntasir as the new calipha. On the other hand, Muntasir also propagated that Fath ibn Khaqan killed his father and he, in revenge, killed Fath. Then he took the oath of allegiance from the people of Bani Abbas and the forces as the new calipha.

The Alawis and Shi'ahs were happy to hear the news of Mutawakkil's death, because, according to them a tyrant had died who, during his life, had made them suffer countless intolerable difficulties.[1]

Al-Muntasir Bi-Allah (From 247 A.H. to 248 A.H.)

His name was Muhammad ibn Mutawakkil ibn Mu'tasim ibn Haroon al-Rashid. His mother was a Roman slave girl named "Habashiyah". He took charge of government as the new calipha in the month of Shawwal 247 A.H. – directly after his father's death – and dismissed his two brothers Mu'tazz and Mu'ayyid from succession. It is said that he ruled with justice among the people and the people, despite their fear of their new calipha began to like him. It is said that he was a humble person. Some philosophical words have also been narrated related to him. For example, he said: "The pleasure of forgiveness is more than the pleasure of revenge. The worst thing a powerful man can do is to take revenge." However, Muntasir was not able to rule more than six months.

Sa'albi says: "It is very wonderful that the best government among the Iranian Kasras (the title of Sassanian kings) was the government of Sharoyah. He killed his father but did not outlive him than six months as the new king. Also among the caliphs, the best calipha was Muntasir who also killed his father and did not live more than six months after his death as the new calipha."[2]

Muntasir and Alawis

Muntasir was very kind to the Alawis who had been oppressed during the calipha of his father. He showed the feeling of generosity towards them and sent some money to be distributed among them. He had a

1. **Al-Kamil fit Tarikh**, 10:349.
2. **Tarikh al-Khulafa**, pp. 356 to 358.

great hatred towards what his father did; therefore, he tried to act against every action of his father. Even for protesting against him, his every action was contradictory to his father's, even his works were contradictory to the religion of his father.[1]

He was very kind to Aal Abi Talib. He also removed the prohibition of going to pilgrimage of Imam Hussain (as) during the government of his father. Also he returned Fadak to Aal-Hussain (as).

"Yazid Muhallabi" says, related to this act in his verses:

«ولقد برزت الطالبية بعدما ذموا زماناً بعدها وزمانا

ورددت ألفة هاشم فرأيتهم بعد العداوة بينهم اِخوانا»

'After a long time, during which the Talibians faced many difficulties, you were very kind to them.'

'You made love and familiarity return to the family of Bani Hashim and we once again found it after the enmity between the two brothers.'[2]

Abul Faraj says about him: "Muntasir always showed his inclinations towards the people of the Household (as) and acted against the actions of his father. He neither killed anyone from amongst the Household (as), nor imprisoned them. He did not even do bad to any of them.[3]

When Muntasir came into power as the calipha, he rose against the Turks and always abused them saying: "They are the murderers of the caliphs." The Turks wanted to rise against him and dismiss him from his post – the caliphte. But since he was a very brave, keen minded, cautious and an awe-inspiring person, they could do nothing against him. That is why they conspired and gave an amount of thirty thousand dinars to his special doctor "Ibn Taifoor" so that he would conspire to Muntasir's murder. When Muntasir fell ill, Ibn Taifoor ordered for his bloodletting. Then he used a poisoned instrument for his bloodletting. And in this way, Muntasir left the world.[4]

---

1. **Maqatil al-Talibin**, p. 396; **Tarikh al-Khulafa**, pp. 417.
2. **Tarikh al-Khulafa**, pp. 417-718.
3. **Maqatil al-Talibin**, p. 419.
4. **Tarikh al-Khulafa**, p. 419.

Al-Musta'in (From 248 A.H. to 252 A.H.)

His name was Ahmad ibn Mu'tasim ibn Haroon al-Rashid. He was Mutawakkil's brother. He was born in 221 A.H. His mother was slave girl named "Mukhariq". The commanders of the armed forces chose him for caliphfter the death of Muntasir. But the Turks denied his caliphseeing that he banished the Baghar Turk – the murderer of Mutawakkil – and killed Saif and Bagha who were two great Turk commanders. That is why he feared the Turks and changed the capital of his calipha from Samarra' to Baghdad. The Turks sent him a message in which they had clearly mentioned about their humility against his commands and asked him for forgiveness; they also asked him to return to Samarra', but he did not listen to their sayings and did not pay attention to their pleas for clemency. Therefore, the Turks attacked the prison and brought Mu'tazz out. They swore allegiance to him and dismissed Musta'in from his post. Mu'tazz then collected a great army to fight against Musta'in. On the other side, the people of Baghdad also came together to fight in favour of Musta'in. [1]

The Movements and Rebellions during Musta'in's Caliphate

Musta'in's calipha did not last more than four years and a few months. However, some of the specialties of his ruling period were marked by the chaos and disorders whose roots were in the power of the Turks as well as the weakness of Musta'in. The results of the movements and revolutions among the people of Bani Abbas, which were nothing but cruelty were also imposed on the Muslim Ummah. A list of the movements and revolutions taking places in the ruling period of Musta'in is as below:

1. The movement which occurred in Jordan under the leadership of a man from "Lakhm".

2. The movement taking place in the city of "Hams". In this movement the citizens of "Hams" rebelled against their governor "Keeder Ashrosani".

3. The movement of the armies in Samarra' and killing "Otamash" – one of the Turkish commanders.

---

1. **Tarikh al-Islam**, 18:22.

4. The movement of "Mo'arrah" under the leadership of "Qasees, Yusuf ibn Ibrahim Tanookhi".

5. The movement of the armed forces in Persia and their rebellion against the governor of Persia, "Hussain ibn Khalid."

6. The movement of "Ismail ibn YusufJa'fari Talibi" in Madinah.

Including all these movements and revolutions, a number of battles took place between Musta'in and the Turkish forces who had chosen his nephew as their calipha. These battles lasted for several months and gave rise to some revolts in the conditions of the government, and rising costs and disturbance among the Islamic Society. In the end, Musta'in was compelled to sign a peace contract and accept resignation from the post of caliphte. Ismail Qazi and some other heads witnessed his resignation mentioning some stressed conditions. Musta'in declared his resignation from the government in the beginning days of 252 A.H. The Chief Justice and other officials of Bani Abbas witnessed his resignation. He was banished to the city of Wasit where he remained in prison for nine months under the observation of a just person. He was then sent to Samarra'.

Mu'tazz sent a messenger towards "Ahmad ibn Tolon" for him to go to Musta'in and kill him. But Ahmad ibn Tolon replied to him: "I swear by God that I will never kill the son of the caliphs." Then Mu'tazz sent "S'aid Hajib" who beheaded Musta'in on the third day of the month of Shawwal of the same year. Musta'in was thirty-one years old at the time.[1]

Al-Mu'tazz (From 252 A.H. to 255 A.H.)

His name was Muhammad and he was the son of Mutawakkil. He was born in 232 A.H. and was made calipht only aged 19. No one had ever been made calipht such a young age before him. He was the first calipha who started the fashion of adorning common clothing, such as belts and sword sheathes, with gold. The caliphasbefore him used small amounts of silver for this purpose.[2]

---

1. Al-Suyuti, **Tarikh al-Khulafa**, pp. 358-359.
2. **Tarikh ibn Khaldon**, 1:19.

Mu’tazz was very weak against the Turks. In fact he was just a puppet in their hands. When Mu’tazz was made calipha, in the same year "Ashnas Turk", who was the successor of Wathiq, died. He left five hundred dinars as inheritance. Mu’tazz captured all his properties. He made Muhammad ibn Abdullah ibn Tahir wear the robe of honour as well as carry two swords strapped diagonally onto his waist. However, after some time he dismissed him from his post and made his own brother wear the robe of honour. He also put a crown made of gold onto his head and a cap made with gems along with two belts decorated with precious gems. Then, in the same year, he dismissed him from his rank and banished him to Wasit city. He then made the drunken "Bugha" wear the robe of honour and put the crown of government onto his head. However, after one year had passed, he rebelled against Mu’tazz and was killed. His severed head was brought for Mu’tazz.

During the month of Rajab of the same year, Mu’tazz dismissed his brother Mu'ayyid from succession. He beat him and put him in jail where he died after a number of days. Mu’tazz was afraid that the people would say: "He killed his brother, or he killed him by some trickery." Therefore, he ordered the judges to come and check the corpse of his brother. They witnessed that no signs of beating or wounds was observed on his body.

Mu’tazz was very weak against the Turks. One day a group of the heads of the Turks met him and said to him:

"O commander of the faithful, provide us our right from the treasury so that we can fight against "Saleh ibn Waseef". Mu’tazz was afraid of them. Since the treasury was almost empty, he went to his mother "Qabiha" asking her for money so that he could spend it for the Turks. But his mother did not give him any because of her miserliness. However, it is very important to mention here that: when the treasury of the Muslims was empty from treasure and properties, the mother of the calipha possessed great wealth.Just as we see, she spent much money for Saleh ibn Waseef after his murder. Since Mu’tazz did not provide the Turks with the amount of money which they had demanded from him, they gathered to decide about his dismissal from the post of the caliphte. Saleh ibn Waseef and Muhammad ibn Bagha also joined them in their decision. They took their weapons and went

towards the house of the calipha. When they reached there, they sent some persons in and asked Mu’tazz to come out. Mu’tazz sent a message to them that he had taken some medicines and had become weak; "therefore, I cannot come out right now." But a group of the Turks attacked his house, dragging him out of his house. They beat him with sticks. They made him stay on foot all day long under the burning light of the sun on a warm day of the year. They slapped his face and said to him: "Resign from the post of caliphte." Then they called the judge "Abush Shawarib" and some other witnesses and made him resign from his post in their presence. They then called Muhammad ibn Wathiq whom Mu’tazz had banished to Baghdad towards Samarra’ which was the capital in those days. Mu’tazz handed over the post of his calipha to him. He also swore his oath of allegiance to him.[1]

After the resignation from his post, Mu’tazz was killed in a very strange manner. Five days after his resignation from the post of caliphte, he went into bathroom to have a bath. While he was bathing, he felt thirsty and asked for some water, but he was not given any. When he came out of the bathroom, he was given very cold water. When he drank it, he fell on the floor and died. This happening occurred in the month of Sha'ban 355 A.H.

Presecuting the Shi’as by the Government of Mu’tazz

Historians have mentioned in their books the enmity of Mu’tazz with the Household (as) and his oppressions and pressures on them. For example, it is enough to show his enmity towards the people of the Household (as) that he attempted to kill Alawis and other Shi'ahs. Many Shi'ahs were killed in his prisons and jails. Among the prominent Shi'ah people who were killed during his period of caliphte, the following people can be named:

1. Ja’far ibn Muhammad Hussaini, who was killed in a battle taking place between him and Ahmad ibn ‘Isa in the region of Ray. Ahmad ibn ‘Isa was appointed ruler by "Muhammad ibn Tahir".[2]

1. Al-Suyuti, **Tarikh al-Khulafa**, pp. 359-360.
2. **Maqatil al-Talibin**, p. 434.

2. Ibrahim ibn Muhammad Alawi who was martyred by Tahir ibn Abdullah during the battle which took place between him and "Kaukabi" in Qazwin.[1] There were so many other people whom the 'Abbasid rulers tried to kill.

A great number of the people were killed in the prisons of Mu'tazz. However, Isa ibn Isamail Hadharmi and Ahmad ibn Muhammad Hussaini can be mentioned as examples.[2]

1. Ibid, p. 433.
2. Ibid, p. 434.

CHAPTER THREE
THE CHARACTERISTICS OF IMAM AL-HADI'S (AS) PERIOD
THE POLITICAL CONDITIONS

Imam al-Hadi (as) took charge of the Imamah and religious leadership of the people in 220 A.H., during Mu'tasim's government and was martyred in 254 A.H. during the calipha of "Mu'tazz". He was contemporary to six caliphas from Bani Abbas during his Imamah which lasted thirty-four years. However, none of the caliphas could benefit from the calipha like the 'Abbasid caliphas before them, because the duration of their rule was much shorter. Except for Mutawakkil whose ruling period was fifteen years, the others' ruling periods were from six months to eight years.

The ruling period of Mutawakkil 'Abbasi can be named the second ruling period of the 'Abbasid dynasty. This was the period of Turkish influence in the governmental system which continued from 232 A.H. to 334 A.H. According to some people this was the period of dissolution for the 'Abbasid Dynasty which finally ended in 656 A.H. at the hands of the Tatars.

The politics of Mutawakkil and the caliphas before him resulted in the separation of many Islamic cities and their independence from the government. Some smaller states and systems formed as the result of these separations. Samanians, Aal Boyah, Aal Hamdan, Ghaznawids and the Saljoqids can be listed as some examples of these states.[1]

Although these smaller states played a vital role in the advancement of Islamic culture, as some of the states' kings paid a lot of attention to wisdom and wise people, since they were the real cause of creating a dangerous crack in the unity of the Great Islamic Government, they were the reason for weakness in the political system of the 'Abbasid Dynasty.

However, some well informed opinions attest to the probability that the real cause of the Islamic Government fractioning into smaller states and the formation of their governments was the appointment of the Turks to sensitive governmental posts and the belief that they were

---

1. **Tarikh al-Islam al-Siyasi**, 3:1 with some changes.

the great resistance forces of the 'Abbasid government. Let us not forget that we should also add the cruelty of the 'Abbasid kings' government towards the common people. At that time, most of the armies - soldiers as well as the commanders -in the 'Abbasid forces were Turks. On the other hand, the Arabs and other tribes were kept away from such posts. This was the reason which made the Arabs resentful against the 'Abbasid government and, as a result, separate from the 'Abbasid dynasty forming their own smaller governments and states.

Mu'tasim was the first calipha who benefited from Turks in governmental affairs. He gave them enviable governmental posts and provided them with the governorship of a number of Islamic cities.[1]

Mutawakkil's political policies against the Alawis and the followers of the school of thought of the Household (as) were based on anger and violence, which was very severe against the Imams (as) in particular. These politics can easily be observed in the orders which he gave about the destruction of Imam Hussain's (as) holy shrine as well as those houses which were built around it. He did not stop here but also gave an order saying that the grave of Imam Hussain (as) should be washed out and should be made ready for agriculture. He stopped people from visiting the holy shrine of Imam Hussain (as) and ordered that anyone going there would be incarcerated in jails.[2]

With his ill chosen politics, Mutawakkil raised enmity and resentment of all the Muslims in common and the enmity of the people of Baghdad in particular. The common people would reply to his insult of the Alawis by curses in the mosques and on the roads.[3]

At the time of Mutawakkil, the cities of Iraq were suffering from hunger and poverty and a great number of people died from starvation. On the other hand, the Romans also found a golden chance of benefiting from 'Abbasid weaknesses and started haphazard attacks on the Islamic nation. They attacked the city of Damyat, killed its citizens

1. **Tarikh al-Islam al-Siyasi**, 3:2; **Tarikh Tabari**, 7, a discussion on influence of the Turks in the ruling period of Mu'tasim.
2. **Tarikh Tabari**, 11:44.
3. **Tarikh al-Islam al-Siyasi**, 3:5.

and incinerated their houses. They then attacked the "Feelifiyah" in the south of Asia Minor – which is apparently a city in Macedonia – and badly defeated its people.[1]

In 235 A.H., Mutawakkil announced his three sons Muntasir, Mu'tazz and Mu'ayyid as his successors. However, deep in his heart, he preferred Mu'tazz over the other two brothers and wanted him to be the next calipha, because he had a great affection for "Qabihah" – Mu'tazz's mother. However, Muntasir was very angry when he found out about this. He therefore, devised a plan, with his Turkish uncles, to kill his father. That is why some Turks tried to kill the calipha in Damascus, but their attempts were nullified by the Great Bagha and Fath ibn Khaqan.[2] But, when in 247 A.H., Bagha Sagheer and Baghar Turk cooperated with each other to get rid of Mutawakkil and make his son Muntasir the new calipha, Mutawakkil was unable to remain safe from their plotting his murder. He was killed in the year 248 A.H.[3]

Muntasir had a lot of respect for the Alawis as he was against the rules and regulations of his father. His politics can be observed in that he freed the Shi'ahs from all kinds of fear of the caliphnd he let them go for pilgrimage to Imam Hussain (as) without any kind of fear.

However, the government of Muntasir did not last long, because, in 248 A.H., the Turks conspired against him and killed him through his favourite doctor Taifoor.[4]

After Muntasir was killed, Musta'inBi-Allah took charge of the government as the new calipha. He transferred the capital of his calipha from Samarra' to Baghdad. But the Turks had no belief in him, either. Therefore, Bagher Turk and some of his companions decided to make him resign from the post of caliphnd in his stead place Mu'tazz as the new calipha.[5]

---

1. Ibid, 3:5.
2. Al-Mas'udi, **Muruj al-Dhahab**, 2:390.
3. **Tarikh Tabari**, 7.
4. **Tarikh Tabari**, 7, the events of 248 A.H.
5. Al-Mas'udi, **Muruj al-Dhahab**, 2:407 and 408.

A battle raged between Musta'in and Mu'tazz for some months. Finally, Musta'in was banished to the city of Wasit where after some time he was murdered.[1]

Certainly Mu'tazz was also unable to remain secure from the violent actions of the Turkish commanders and other officials and was killed by them in the worst possible manner in 255 A.H.

Imam al-Hadi (as) was also martyred during the ruling period of Mu'tazz in 254 A.H.[2]

One of the factors of decline in the Islamic Government was the weak person'alities of the rulers. The influence of the women and mothers of the caliphas along with the confidence the caliphas placed in the Turks to help them to get rid of the influence of Arabs and Iranians provided the Turks with a great position in the Islamic Society and can be included in the reasons mentioned above. Moreover, the behaviour of the rulers also played a great role in shaking the people's belief in the governmental system which was also a great cause of chaos and revolt in the Islamic World. The result of all this was the oppression of the cruel rulers, devastation of the Muslims' properties, neglecting Islamic virtues and squandering the treasury which, of course, was not a personal property but belonged to all the Muslims.[3]

The personal weakness of the rulers became the cause of decrease in their dignity to those rulers whom they had appointed over different cities of the Islamic World. This caused the appointed rulers to consider their own freedom from central government, because, they knew that it had become too weak and the rulers and their main officials were all involved in satiating own enjoyment and pleasure.

---

1. **Al-Kamil fit Tarikh**, 7:50 onward.
2. **Tarikh al-Ya'qubi**, 2:503.
3. Baghdad rets started from 249 A.H. which reoccurred four times till 252 A.H. Moreover, the rets of Khawarij also started from 252 A.H. and continued till 262 A.H. During these rets, a person naming "Sahib al-Zanj" also appeared which made things worse. These rets are other than the movements of Alavis which came into being during the first half of the third century. They will be discussed shortly.

In those days, the caliphas always encouraged their appointed rulers and other workers to collect the properties (i.e. taxes) and send them to the calipha. They also tried to do so, because, this was the only way to please the caliphnd thus to remain safe from any kind of governmental inspection.

This phenomenon resulted in materialism among different classes of society.

On the other hand, the victories whose only cause was to extend the borders of the nation and collect increasingly more property instead of conquering the hearts of the people, also strengthened the feeling of materialism in society, because the properties which were seized by the victorious forces were the only things which were demanded by the rulers for their strength and increasing power.

The Literary Status

The translations of Greek, Persian and Indian books into the Arabic language had a great effect on the culture of this age. The phenomenon of translation of books started for the first time during the ruling period of Ma'mun, which, on one hand played a vital role in strengthening Islamic culture, while on the other hand, forced the Islamic culture to warmly welcome other cultures; even ones which did not match Islam on the level of thought and culture.

In the same way, long journeys of the Muslims towards East and West also had a great role in the cultural give and take, which produced very good cultural outcomes. This relation provided Muslim scientists and jurisprudents with a great but rather threatening position against the caliphs. Advancement and progress in those times was so high that the era after the fourth century was named the golden age of Islamic culture.

During this era, poets and literary writers possessed a very high position in the royal courts which caused literature's extraordinary growth.

However, one should not neglect the riot and disturbance occurring within three decades on the issue of "the createdness of the holy Qur'an".[1]

Economical Conditions

Political disturbance, fight for power and separation of different regions from the 'Abbasid Dynasty declaring their independence and the formation of their own governments had a great role in the economic decline of the 'Abbasid government as well as the Islamic Society.

The appearance of classification in the Islamic Society had a negative impact which was also significant in the economical decline of the system. Poverty and high prices can also be included as a considerable contributory factor in the disturbance of security conditions and the weak control of the government to rectify such conditions. The very short durations of the caliphs' rule and giving the Turkish rulers the charge of solving governmental affairs can be mentioned as proofs for what we have said in the above lines. These all show nothing but the weakness, infirm personality and lack of dignity of the caliphas against the Turkish commanders, ministers and other governmental officials.[2]

Imam al-Hadi's (as) Political and Social Position

By considering Mutawakkil's extrication of Imam al-Hadi (as) from Madinah to Samarra', making Yahya ibn Harthama in charge for this purpose and the explanation of Yahya ibn Harthama in front of Mutawakkil about the condition of the people of Madinah and their mourning for Imam al-Hadi's (as) life, we come to know about the inspiration of the people of Madinah from Imam al-Hadi's (as) extraordinary good morals, his personality and his good behaviour with the people of Madinah, which is not at all surprising; because, Imam al-Hadi (as) was a branch of the Prophetic tree and the fruit of the Imamah's tree which itself is also a branch of the Prophetic tree. Imam (as) is the Divine Proof for all the creatures of the universe. He

1. **Tarikh al-Islam al-Siyasi**, 3:332 onwards.
2. **Tarikh Tabari**, 7, the events of 247 A.H. to 254 A.H.

is a model whom everyone should follow; and he is the protector and defender of Islam.

Ubaidullah ibn Khaqan – who was a contemporary of Imam al-Hadi (as) – praises Imam Hasan 'Askari (as) in the following wordings:

"If you had seen this man's father – he meant Imam al-Hadi (as) - indeed you would see an extremely glorious, wise, pious and learned person."[1]

Imam al-Hadi (as) had a great influence on the 'Abbasid court. For example, we see that when Mutawakkil fell ill, his mother resorting to Imam al-Hadi (as) sent a bag full of money for him, which shows her confidence in Imam's (as) great position by Allah the Exalted.

At the same time, when Mutawakkil had ordered to keep an eye on Imam al-Hadi (as) and keep all his activities and relations with the people under supervision, so that Imam's (as) influence does not grow stronger, nor his leadership embrace increasing numbers of people of the society, and at the time when Mutawakkil was thinking about imprisoning or even killing Imam (as), the fame of Imam's (as) perfection had not only embraced the common people but had also reached the 'Abbasid courts.

If we want to understand Imam's (as) great position and social position despite all actions taken by the government to nullify his influence, it will be sufficient for us to see what his contemporaries have said about his personality.[2]

'Abbasids and Imam al-Hadi (as)

After the 'Abbasid rulers came to know about the social position of the Imams (as) and the members of the Household (as) and after they were satisfied that these great people did not do anything to grab power but were men of virtue, belief and principle, their political stance against the people of Household (as) gradually changed. Saffah, Mansoor and Haroon al-Rashid's politics against the Household (as) was to restrict them and put them under pressure; still they provided them some relaxation in some of their limited activities.

---

1. Sheikh Sudoq, **Kamal al-Din**, 1:42.
2. Please refer to the first chapter and the second part of the book.

On the other hand, these caliphas tried to produce some other intellectuals, too, so that the people of the holy Household (as) did not remain the only leaned people and religious consultants of their time. Direct governmental support was provided to Sunnism and accepting some such religious creeds by some of the caliphas or the call of the government for such religious creeds can be mentioned as examples of what we just said in the above lines.

However, none of these tricks were successful against weakening the person'alities of the Household (as) despite all their propagation. Also, none of these activities managed to 'Alienate the people's mind from the Household (as). Ma'mun's politics against Imam al-Rida (as) was to bring him under his own control.

However, when Ma'mun came to know that he did not have the power to bring Imam al-Rida (as) completely under his control and compel him to do whatever he – Ma'mun– wanted, he martyred him. On the other hand, he married his daughter Umm al-Fadhl to Imam Jawad (as) and wisely strengthened his control and supervision over Imam's (as) activities. After Ma'mun, the new calipha, Mu'tasim, also did not allow Imam Jawad (as) – who was just a young person then – to go and live in Madinah– the city of his forefather Muhammad (sawas). He called Imam Jawad (as) to live near to him, but, since he knew that not only could he not have complete control over Imam (as), but additionally he did not have the power to control the Imam's (as) activities in or out of the house; he martyred Imam Jawad (as) by giving him poison.

Afterwards, Mutawakkil and the successive caliphas changed their politics against the people of Household (as) and tried relentlessly to imprison them in different ways. They summoned Imam al-Hadi (as) from Madinah to Samarra' and benefited from every kind of disgusting action against him which we have already discussed in the above chapters. Their supervision over the Imam's (as) activities as well as his house was so strong that they became afraid that such control would draw people's attention towards him. That is why they pretended to respect him. However, at the same time, their supervision was also at its peak.

The problem of Mahdi Muntazir was another factor for the government's strict supervision over the Household (as) as they

wanted to be in a position that would enable them to prevent Imam Mahdi's (as) birth; or in case of his birth, collect information about it and then make plans to kill him. Imam al-Hadi (as) passed a long period of more than twenty years under the supervision of the 'Abbasid caliphs,[1] which was a very long period of time as compared with the period of Imam al-Rida's (as) and Imam Jawad's (as) time under the supervision of Mu'tasim.

This clearly shows that the 'Abbasids had changed their politics against the Household (as).

If we neglect Muntasir's short period of calipha – which lasted less than six months – and which can be named the period of good behaviour towards the Alawis and followers of the Household (as), the general politics of the 'Abbasid dynasty can be summarized as a quarrel against the Household (as) and their followers. Although, Ma'mun pretended to have a great respect for Imam al-Rida (as) which provided the Shi'ah creed with some freedom of action, we can still see that the 'Abbasid family's general politics against the Household (as) was based on violence and anger which continued in the same manner for a long time.

The holy Household (as) and their followers did not have strong economical position because the government feared that they would use their properties to facilitate the removal of the 'Abbasid government. That is why all 'Abbasid caliphas made their policies to keep the Household (as) under economical pressure because they were fully aware of the presence of love in the heart of the faithful followers of the Household (as) more than anybody else.

This problem was so serious that if they came to know about anyone from the followers of the Household (as) who was taking a governmental salary, they would remove their salary. Sometimes, they would cross the limits and made some limitations for their belongings; even in the case of having slaves or slave girls. During those days, poverty and hunger could be observed among most of the Alawis.

---

1. We have already mentioned that according to some history books, Imam al-Hadi's (as) stay in Samarra' was ten years and four months.

Alawis' Rebellions

Mutawakkil oppressed and prevented the Alawis from having their rights, which Allah the Exalted had fixed for them, to such a level that they were about to die because of poverty and hunger. He was so cruel to the Alawis that he had ordered that the claim of non-Alawis should give preference over the claim of Alawis in judicial affairs.

If we study the history of the 'Abbasids, we will not find anything other than vindictiveness and enmity against the Household (as). Certainly there are some reasons behind it such as:

The members of the Household (as) – according to the saying of their forefather Muhammad (sawas) – were the people who had the most suitability for the post of caliphnd leadership of the Muslim Ummah. All the people knew this. Moreover, they were the only people in society who had the spiritual and educational leadership of the people and who had a great influence over the hearts and minds of the Muslims. The Imams (as) always tried to solve people's problems and those of society. They preferred their religion over mundane desires; and preferred death over a disgusting life full of shame leading to anything other than worship of God.

That is why Muslims showed an inclination towards the sons of the Prophet (sawas) and their sincere followers, who walk the path of their Imams (as) in everything. This sentiment and reality was becoming stronger in society. In fact, the 'Abbasid caliphas or those people who spent their lives at the banquets of the mentioned caliphas and who took part in their active role in looting the treasury could not neglect this matter at all. On the other hand, because of their own political dealings of removing the Islamic Society from every kind of deviation, the members of the Household (as) did not take any direct stand against the government after Imam Hussain's (as) movement against Yazid ibn Mo'awiyah. However, when they found that none of their reasoning or proofs was working, they did not stop revolutionary Alawis from doing so for the promotion of good and prevention of evil.

Therefore, we can see that in those days, the Islamic society continuously experienced different movements – led by Alawi commanders – and which were all after Imam Hussain's (as)

revolution. These armed movements continued till the time of occultation which later resulted in the formation of smaller governments. These governments were run either by Alawi commanders or intellectuals who possessed the culture of the Household (as) of practicing the values and conducts of the Imams (as) in their Islamic lives.

Certainly, one of the reasons behind attempts for martyring the people of Household of the Prophet (as) was the Household's support and help which they provided to these armed movements from inside or outside.

These were the revolutionary movements under such dangerous conditions which compelled the twelfth Imam (as) – as the last Infallible Imam on the surface of the Earth – to hide from the eyes of the people in occultation and let the earth not be devoid of Divine Proofs and the divinely inspired sons.

During the period under discussion, many Alawis rose against the rulers, too. In fact, their movements were the continuation of the revolution against oppression and the tyrants who oppressed the Household (as). Here we mention the names, dates as well as the places of those people who rose during these periods against the rulers:

1. Muhammad ibn Qasim ibn ‘Ali ibn Omar ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abi-Talib (as) rose during the ruling period of Mu’tasim. He was seized in 219 A.H. It is narrated that he was martyred by poisoning.

2. Muhammad ibn Saleh ibn Abdullah ibn Musa ibn Abdullah ibn Hasan ibn Hasan ibn ‘Ali ibn Abi-Talib (as) rose against Mutawakkil in Madinah.He was captured and imprisoned in Samarra’.

3. Yahya ibn Omar ibn Yahya ibn Hussain ibn Zaid ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abi-Talib (as) rose against Musta’in in Kufah in 250 A.H. After some illustrious persons and heads of Kufah swore allegiance to him, the people of Baghdad followed suit, swearing allegiance and accepting him as their leader. According to historians, when he was martyred, people mourned for him to an unprecedented extent.

4. Hasan ibn Zaid ibn Muhammad ibn Ismail ibn Hasan ibn Zaid ibn Hasan ibn Hasan ibn ‘Ali ibn Abi-Talib (as) rose from Tabristan in 250 A.H. He conquered "Ray" and "Aamul" and continued his struggle. Till 257 A.H. he was successfully conquered the region of "Gurgan". His government remained till 270 A.H. –the time of his death. After him, his brother Muhammad ibn Zaid took charge of government as his successor. He was a great jurisprudent, writer and generous person.

5. Muhammad ibn Ja’far ibn Hasan rose in Ray in 250 A.H. and called people towards the government of Hasan ibn Zaid who had great power in Tabristan then.

6. Hasan ibn Ismail ibn Muhammad ibn Abdullah ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abi-Talib(as) rose in Qazvin in 250 A.H.

7. Hussain ibn Muhammad ibn Hamzah ibn Abdullah ibn Hasan ibn ‘Ali ibn Abi-Talib(as) rose in Kufah in 251 A.H.

8. Ismail ibn Younus ibn Ibrahim ibn Abdullah ibn Hasan ibn Hasan ibn ‘Ali ibn Abi-Talib(as) rose from Makkah in 251 A.H.

9. Ahmad ibn Muhammad ibn Abdullah ibn Ibrahim ibn Tabtabstarted a revolution in a place between "Barqa" and "Iskandariyah" in 255 A.H.

10. Isa ibn Ja’far Alawi revolted in Kufah in 255 A.H.

11. ‘Ali ibn Zaid revolted in Kufah in 255 A.H.

12. ‘Ali ibn Zaid ibn Hussain ibn ‘Isa ibn Zaid ibn ‘Ali ibn Hussain ibn ‘Ali ibn Abi-Talib (as) revolted for second time in Kufah in 256 A.H.

13. Ibrahim ibn Muhammad ibn Yahya ibn Abdullah ibn Muhammad ibn ‘Ali ibn Abi-Talib (as) known as Ibne Sufi rose in Egypt in 256 A.H.[1]

This was summarized detail of the movements and revolutions which came into effect against those rulers who sat on the pulpit of the

1. **Maqatil al-Talibeen**, pp. 478 to 536; Al-Mas'udi, **Muruj al-Dhahab**, 4:50 to 180; **al-Kamil fil-Tarikh**, 7.

caliphnd ruled in the name of the Prophet (sawas). Somehow, there was a great difference between their governments and the religion and tradition of the holy Prophet (sawas). Under such political conditions and religious conspiracies which were raised by the caliphas and inflamed by important cultures, what exactly was needed by the Islamic society; especially the Shi'ahs and the followers of the Household (as) who were slowly and gradually nearing the period of occultation – which had already been mentioned by the Prophet (sawas) and other Imams (as) –the signs of occultation, for which, were coming into being in quick succession. What was it that they needed? This is the question which will be answered in the upcoming parts, inshallah.

SECTION FOUR

Chapter One
Necessities of Imam al-Hadi's (as) Period

Chapter Two
Imam al-Hadi (as) and Securing and Perfecting the Shi'ah Group

Chapter Three
Imam al-Hadi (as) on His Way to Paradise

Chapter four
Imam al-Hadi's (as) Educational School of Thought and Precious Heritage

CHAPTER ONE
NECESSITIES OF IMAM AL-HADI'S (AS) PERIOD

After we came to know the specialties of Imam al-Hadi's (as) period, now we can study the necessities of the society in those days. We can discuss these necessities in two categories:

First: Necessities of the whole Islamic society.

Second: Necessities of Shi'ah society in particular.

However, first we will present a general preface for both the grounds:

Imam ʿAli ibn Muhammad al-Hadi (as) took charge of the Imamah right after his father Imam Jawad's (as) martyrdom in 220 A.H. At the time of his Imamah, he had not reached puberty and was just a boy of eight. However, this was not something new. His father Imam Jawad (as) also took the charge of leadership of the people as Imam at a very young age. Imam al-Hadi (as) followed his father in this matter.

Imam Jawad (as) took charge of the leadership of the people as Imam directly after his father, Imam al-Rida's (as), martyrdom. Taking charge of Imamah at such a young age has some religious, political and social benefits of its own. We are going to discuss some of them in the following lines:

The First Indication

The holy Household (as) were able to present a new reason for their capability for leadership of the Muslim Ummah as Imams, in addition to those traditions and explanations of the Prophet (sawas) which are all related to their Imamah; this, also, in addition to their educational capability in guiding the Muslims in their affairs and leadership of the Islamic World on an educational and intellectual basis.

After the martyrdom of Imam Hussain (as), the Imams (as) mostly centred their consideration on training the new generations so that they would remain safe as an Islamic Ummah from intellectually mixing up with other thoughts, ideas and cultures which had slowly but gradually come into being after Islamic conquests.

This was the reason that despite all plans made by Amawiyds and their followers for bringing the ignorant Arabs towards the new

Islamic lifestyle, intellectual and educational superiority was always possessed by the members of the Household (as).

Imam Zain al-'Abidin (as) and his son, Imam Muhammad Baqir, who is famous as the analyzer of the sciences; as well as his grandson Imam Ja’far Sadiq (as) was so superior as far as knowledge was concerned that even the four Sunni creeds bowed with respect in front of his educational and scientific superiority in every Islamic period. This has practically shown that the members of the Household (as) held intellectual superiority in the society in its true meaning and they had the ability of political and social leadership of the society. What we mentioned in addition to the traditions of the Prophet (sawas) clearly show that these people – the Imams (as) – are the real successors of the Messenger (sawas) of Allah.

The superiority of the Imams (as) continued during the periods of Imam Kadhim (as) and Imam al-Rida (as), too, putting its social and political effect on society. We can see that during their time, love for the Household (as) once again filled the hearts of the people. In their times, the people were able to base their Islamic lives on the nobility and values of these splendid men. This matter was not negligible as far as the 'Abbasid caliphas were concerned at all, because, we can clearly see that Haroon al-Rashid could not bear Imam Kadhim (as) because he considered him his real opponent. That is why, after putting Imam (as) in jail, he martyred him by means of poison.

His son, Ma’mun, also could not tolerate the Imam's (as) son, Imam al-Rida (as). However, Ma’mun's politics were very different from those before him. He tried to bring the Imam (as) under his personal control. Also he tried to compel Imam (as) to accept the succession to the crown so that in this way he could remove the people's belief in their Imam (as); it was a part of his planning to show the Imam (as) as a person greedy for worldly favours and power. This quality belonged to all the caliphas and kings of Bani Ummayah and Bani Abbas. However, when he could not succeed in his wishes, he chose another way to remove the light of Imamah from Imam al-Rida (as). He organised some gatherings between the Imam (as) and the other scholars where the scholars asked the Imam (as) penetratingly difficult religious questions in order that they could defeat him; however, they, themselves, were defeated.

When Ma'mun's every attempt at degrading Imam (as) was unsuccessful, he tried to remove this hurdle from his way by martyring him. By this, he wanted to remove his greatest opponent. Like a great number of Muslims, the Imam (as) was also of the belief that Ma'mun was not suitable for the post of caliphte, but rather calipha is like a mantle or clothing that only fits and is only fit for the ones Allah the Exalted wants; and these persons are no one but the Household of the Prophet (as) whom Allah has chosen to wear the clothes of caliphte.

Ma'mun not only did not have religious ground but was also lacking social grounds. On the other hand, when Imam al-Rida (as) accepted succession to the crown, he lost no virtue in the eyes of the people but, on the contrary, became increasingly popular and was shining star among them. After his participation in various religious debates, he built not only his religious ground but also social ones.

Although Ma'mun had a great sense of politics, his cleverness was not enough to beat Allah's stratagem. That is why he was inclined towards the decision of martyring Imam (as).

It was when the early Imamah of Imam Jawad (as) started as a new and stronger proof showing the ability of the Household (as) for the post of caliphnd leadership of the Islamic society more than anybody else. Imam Jawad (as) took charge of leadership of the people at a very young age. His Imamah was such a clear proof which everyone – without exception, whether rulers or common men – was able to feel. In fact, such an Imamah was a new threat which could neither be neglected nor be faced let alone be defeated. Ma'mun managed a number of various scientific debates for Imam Jawad (as). At last he believed that he could not defeat him in any way. He realised that all his attempts for defeating Imam Jawad (as) were unsuccessful. However, the most important problem for him was that he had no excuse for martyring Imam Jawad (as).

However, Mu'tasim committed this terrible crime and martyred Imam Jawad (as) in the prime of his youth while he was not more than twenty five years old. This is why the duration of Imam Jawad's (as) Imamah did not last more than seventeen years.

Martyring Imam Jawad (as) at such a young age clearly shows his analytical and spiritual domination over the society; despite his youth, he was the leading intellectual and educational expert. Moreover, he had the charge of leadership of the Muslims as Imam. Even the most learned people of his age bowed with respect to him. Except for those who were not among his followers, a great number of his Shi'ahs and lovers along with a large number of Muslims accepted him as Imam and had strong belief in his divine guardianship.

Otherwise, there was no reason for the calipha to hurry his martyrdom, because he had neither instigated a revolt against him, nor was leading any sort of movement!

Under such conditions, Imam al-Hadi's (as) early Imamah started. He, like his father and forefathers (as), also passed through many political, social and cultural tests and he became successful in every one of them. So can anyone imagine that the rulers and the caliphas after Mu’tasim's time could leave Imam (as) to live happily after having seen his spiritual and educational dominance?! These caliphas were well aware that they had worn the clothing of caliphnd leadership of the people which had been made only for the Household of the Prophet (sawas). The Household (as) about whom many traditions existed from their forefather the Prophet (sawas) which clearly declared that only they are the chosen ones for this religious and political post. Let us not forget that these traditions were known by every person living in those days.

The Imams (as) had used their scientific, intellectual and spiritual dominance to take charge of leadership of the society and the Muslims in their spheres of life. In this way, they were successful enough to rule the hearts of a great number of Muslims.

This is when a great line appears separating the rulers – the caliphas – from the Imams (as).

The rulers of Imam al-Hadi's (as) period also tried to remove their opponents like their forefathers had done. They always felt the presence of a really powerful opponent in society even if the opponent was not found guilty for any kind of revolt against them and even if he was not found guilty for supporting any kind of spasmodic revolutions taking place against their governments. Thus, one can imagine what

they did to those who were actually found guilty of activities against them!?

We have already come to know that Imam al-Hadi (as) spent his life either in Madinah– the city of his forefather Muhammad (sawas) or Samarra'. No matter where he lived, he was also under the supervision of the government. The caliphas tried to harm and offend the Imam (as) as much as they possibly could. Sometimes they would try to capture and seize him and on some other occasions they tried to remove his religious value and rank. To summarise, they tried every possible means to degrade him. Sometimes, they would call Imam (as) from his homeland and try to insult him; sometimes, they tried to put him under supervision; sometimes, they would put him in jail and on many occasions they planned to murder him. These methods were repeated countless times for nearly thirty-five years in different forms.

What could Imam al-Hadi (as) expect from such rulers and under such conditions? Here we should look at what Imam al-Hadi (as) was able to do under such conditions during a very short period. And what sort of activities could suit him in this regard.

Therefore, if we want to study the necessities of this stage of Imam's (as) life on both grounds, we will have to consider these facts.

The Second Indication

The early Imamah of Imam Jawad (as) that was soon to be followed by another early Imamah of his son Imam al-Hadi (as) had another aspect, too. This aspect was the strong connection of the mentioned two Imamahs with Imam Mahdi Muntadhar's matter. Imam Mahdi (as) was to take the charge of Imamah under the most difficult conditions. When he was made Imam (as), he was even younger than Imam Jawad (as) and Imam al-Hadi (as). And this was something already mentioned by the Imams (as) before him, and the holy Prophet (sawas). Following the holy Book of Allah, the holy Prophet (sawas) had given the news of the appearance of a Universal Peacemaker saying that he will be from his progeny and from the sons of Fatimah and 'Ali (as); also the Prophet (sawas) mentioned that he will be the ninth son of Imam Hussain (as). The Prophet (sawas) gave the news of his appearance as this news was a need which was made obligatory for the Prophet (sawas) by Islamic belief. The presence of the Universal

Peacemaker was like a dawn of light in the darkest and cruellest conditions which the Islamic Ummah was going through. At such a time, the Universal Peacemaker was their only hope. The condition of the Muslims after the passing away of the Prophet (sawas) also proved the situations before the appearance of the Promised One.

There are so many traditions relating the news given by the Prophet (sawas) regarding the period of occultation, appearance, the signs of appearance, justice and the Islamic government coming into being after his appearance. According to Shi'ahs and Sunnites, the number of these traditions exceeds five hundred traditions.

During the two centuries between the demise of the Prophet (sawas) and the period of Imam Mahdi's (sawas) Imamah, the holy Imams and leading persons from the Household (as) have always stressed on this matter of following the method of their grandfather the Prophet (sawas). They have tried not only to confirm this reality but also did their best to make the people accept it wholeheartedly. They tried to change this belief into one of the most certain beliefs for the Muslims. Having faith in this belief not only endangered the lives of enemies of the Shi'ahs and followers of the Household (as), but it also had became a great peril and danger for those who were the common enemies of all the Muslims – both Shi'ahs and other creeds. This belief was so strong that it could easily remove them and their deviated guideline; because, this belief, on one hand, was sign of hope and true guidance for all the Muslims while, on the other hand, it was the cause for fear for those who had come from nowhere and were ruling the Muslims with no one's permission. Therefore, this belief was so strong that even if the Household (as) did not do anything else and took no political action against the tyrants but only kept insisting on it, even then the rulers would become sufficiently sure that the strength of this belief had the quality to put an end to their government. In brief, this problem had the potential to drive them crazy and certainly to give them sleepless nights.

On the other hand, rulers were compelled to observe the general thoughts of the Islamic World. This was something which stopped them from manifesting their intentions and taking steps against the Household (as) although they very much wanted to do so. However, this was a divine intention which was greater and more powerful than

theirs. Still, they did not miss any chances and made secret plans to kill every person from amongst the Imams (as) in different eras.

They made propaganda against Imam Hussain (as) saying that he left the religion of his forefather the Prophet (sawas) and that, therefore, it had been obligatory to kill him whereas he was someone who wanted to reform and improve the then state of the religion of his forefather (sawas).

Imam Kadhim and other Imams (as) were also accused of intending to rise against the government. It was propagated by the rulers of their times that the partisans of the Imams (as) from all over the country sent money to them.

Imam al-Rida and Imam Jawad (as) were martyred by Ma'mun'sand Mu'tasim; although Ma'mun'sknew that he was the real person accused for killing Imam al-Rida (as) and Mu'tasim also appointed Ma'mun's daughter to martyr Imam Jawad (as), still these two caliphas martyred the mentioned Imams (as) in the most tricky and unpleasant manner. Let us not forget that the day will come when all the Muslims of the world will accept this fact.

However, because of his good intentions for the future of the Islamic Ummah – a nation which was supposed to become a mediocre nation who during its journey to prosperity and progress had to wait for those who were still to reach them; and this nation had to recall those who had meandered far away in the wrong direction so that they could all start their journey together. As a result the flag of "There is no God but Him and Muhammad (sawas) is the Messenger of Allah" will be hoisted in all parts of the world; and the religion of Islam as the truest religion of the earth will dominate the entire world, although the pagans will never be happy with that – the Prophet (sawas) mentioned the problem of waiting for Imam Mahdi's (as) appearance and the reformation of the world by him; the Prophet (sawas) mentioned this issue in a manner that it became part of Islamic belief as a very fundamental and basic belief which was introduced as an unchangeable principle for the Islamic religion.

The members of the Household (as) tried their utmost to make this common Qur'anic principle which had been explained by the Prophet (sawas) practicable among the people. The people of Household (as)

had strong belief in what the Prophet (sawas) said and they put all their efforts into making it a part of the Muslims’ general belief and basic policy.

This saying is proved by the books which have been written by the intellectuals under the title of "malahim" or occult news related to the period of occultation of Imam Mahdi (as) during the first and second A.H.

The name of Imam Mahdi (as) was brightly illuminated in Islamic culture from almost two centuries before his birth. The narrators of the traditions would mention each and everything having any kind of relation to his appearance; such as the traditions, goals, qu’alities, genealogy and everything else.

The duration of this propagation was two and half centuries. The Muslims always kept hearing these traditions and transferred them generation to generation. Sometimes they even compiled these traditions in the form of books.

It is a reality that at the time of Imam Baqir, Imam Sadiq and the Imams after them (as), the question of Imam Mahdi's (as) appearance was given much importance. When we count only the number of Imam Sadiq’s (as) traditions about Imam Mahdi's (as) appearance, it alone exceeds three hundred. In later decades the following Imams (as) also continued Imam Sadiq’s (as) mission and kept stressing this crucial issue.

At this point we should examine the political and social outcomes of this reality. Moreover, we should see what the effect of waiting for the arrival of the Imam (as) had on the Muslims.

A Hadith from Hasan 'Askari (as) relating to the same problem confirms the same profound reality. It seems significantly suitable to study and to consider its content.

"Abu Muhammad ibn Shazan (ra) said: "Abu Abdullah ibn Hussain ibn Saad ibn Katib (ra) narrated to me that Abu Muhammad Imam Hasan 'Askari (as) said: "Bani Umayyeh and Bani Abbas put the sword between us for two reasons:

The first reason was that they knew very well that they had no right to caliphte. They feared that we would claim caliphnd that it would possibly be given to the rightful ones.

The second reason is that they came to know from a repeated Hadith that the government of cruel rulers would come to its end at the hand of Qa'im from among us, the people of the Household. They had no doubts about being among the group of cruel people. That is why they tried to kill the Household of the Prophet (as). In order to stop the Qa'im being born or, if born, in order to kill him, they tried to remove the Prophet's (sawas) entire line of descendants. But Allah the Exalted did not want to make them aware of the Qa'im; He decided to complete His brilliance even if the pagans do not like it."[1]

This is when and how we come to know the secret of why the tyrannical rulers wanted to kill the last three Imams from the Household of the Prophet (as).

Another point which can be deduced from the mentioned tradition is the secret of why the caliphas kept the Imams (as) under their own supervision; to the extent that they even had some spies within their homes. To keep a keen eye on the Imams and their activities, they also used women spies on a large scale.

Moreover, we now discover another secret which is why, after Imam Sadiq (as), no other Imam was born from the Hashimi or well known celebrated women. These Imams (as) were born from clean, chaste selected women. That is why none of the Imams – after Imam Sadiq (as) – were from women who were married in public. And that is another reason why these Imams (as) remained unnoticed by even the special companions of the previous Imams (as).

They only discovered who the next Imam was when the current Imam identified him to the people. In this way, the rulers did not have the opportunity to murder him.

We can see that, whenever son of any Imam (as) was announced as the new Imam by his father, only then did the governmental system

1. **Muntakhib al-Athar**, p.359, second edition; taken from Arba'in of khatunabadi's Kashf al-Haqq.

start their machinations against him trying to martyr him by any possible means; which verifies what we have mentioned.

Ayyub ibn Nooh said: "I said to Imam al-Rida (as): "We are very hopeful that the "Sahib Amr", a person who will be blessed by Allah to reform the world, is no one but you; and we hope that Allah will give you the calipha without using sword and bloodshed because we have seen that people have swore allegiance to you as prince and a coin has been made with your name on it." Imam Al-Rida (as) answered him: "Whenever people have written many letters to any one from amongst us –the Household– asking for solution to their religious problems and whosoever from us has come in the eyes of society and has received money from the people, suddenly he has had to take refuge in bed, sick –in a doubtful manner– and soon after has passed from the world. Maybe Allah the Exalted chooses a person for this purpose and keeps him so safe and hidden that even his birth and nourishment remain unknown to the people."[1]

Imam Kadhim and Imam Al-Rida (as) were martyred at the age of fifty-five. But, as we can see, Imam Jawad (as) was martyred at the age of twenty-five. Also, we know that none of these Imams (as) passed from the world due to illness as, before martyrdom, they were healthy enough. In fact they were so healthy that this became yet another reason for the envy of the 'Abbasid rulers.

Under such conditions, Imam Jawad (as) with his early Imamah – which was an extraordinary thing and was discussed by both friends and enemies – broke the record as regards divine leadership and reminded people of Allah's saying in the holy Qur'an that: Allah the Almighty gave Yahya and ‘Isa (as) the Book, Rules and Prophecy during their childhood.

But now the Islamic Ummah was experiencing great awe at the entire issue about how a child –of not more than ten years old– could be ruling the hearts of millions of people.

This kind of Imamah also served the purpose of creating new patterns, rules and grounds for the Imamah of future Imams (as) who were

1. **Kamal al-Din**, pp. 354.

about to take charge of divine leadership at a very young age, a matter which was certainly against customary expectations.

The early Imamah of Imam Jawad's (as) son–Imam al-Hadi (as)– was the second case which though no longer considered as something unbelievable, also played a vital role in the succession of leadership of the Household (as). The followers of the Household (as) were experiencing for the second time in their lives how it was to follow another example of such a kind of Imamah.

Imam Mahdi (as), whose birth was possible despite strict supervision of cruel rulers trying their utmost to prevent his birth, was the third example of such an early Imamah among the twelve Imams (as). Since people had experienced the early Imamah of two previous Imams, it was not astonishing for them to see how Imam Mahdi (as) became Imam at such a young age.

This is why the conditions of Imam al-Hadi's (as) Imamah were equal to the conditions changing the manifest Imamah into a hidden one. This new hidden Imamah was supposed to solve the problems of society from behind a veil. On the other hand, it was the responsibility of the Muslim Ummah, too, to resort to him and believe in his Imamah; and be with him under all circumstances and hardships.

Imam al-Hadi's (as) period of Imamah was the only time when the Muslim Ummah could be prepared for welcoming the conditions of a new Imamah; especially when we come to know that Imam al-Hadi (as) was the seventh Imam from Imam Hussain's (as) generation while Imam Mahdi (as) was supposed to be the ninth. In other words, Imam al-Hadi (as) was the person who had to get his son, Imam Hasan 'Askari (as), married in special manner and in this way make the situations suitable for his grandson Imam Mahdi's (as) birth; because there was not much time left till the time of Imam Mahdi's (as) birth and during this short period a complete and necessary preparation was to be effected.

Therefore, Imam al-Hadi (as) had short time left for the fulfilment of this great responsibility because he had to preach and propagate the news of his grandson's birth among the Muslim Ummah; however, he had to do this with great care of the tyrannical rulers. On the other hand, he had to use the common communication system to make

connections with the people and let them know about their twelfth Imam's (as) birth. Or at least he had to inform the Muslim Ummah about the twelfth Imam's (as) birth by the help of his sincere partisans.

That is why we can see that Imam al-Hadi (as) had a great responsibility on his shoulders; because he had to act very carefully and remain safe from the evil thinking of the cruel rulers who were looking for any pretext against him and his sons. He was doing this to perform his responsibility for creating a communicative group the way his forefathers (as) had and the way his son and grandson (as) would have to do in the future because Imam Hasan 'Askari's (as) duration of Imamah did not last more than six years –which is, of course, the shortest period of Imamah in the history of the Household (as). Imam ‘Ali 's (as) period of Imamah was thirty years; Imam Hasan's (as) period of Imamah was ten years; Imam Hussain's (as) period of Imamah was twenty years; Imam Zain al-Abideen 's (as) duration of Imamah was thirty-four or thirty-five years; Imam Muhammad Baqir 's (as) period of Imamah was nineteen years; Imam Sadiq's (as) period of Imamah was thirty-four years; Imam Kadhim's (as) period of Imamah was thirty-five years; Imam al-Rida's (as) period of Imamah was twenty years; Imam Jawad's (as)period of Imamah was nineteen years– despite his young age; and Imam al-Hadi's (as) duration of Imamah was thirty-four years.

In this way, we can study all the activities which Imam al-Hadi (as) performed – such as constant presence at the calipha 's court, the great position which he had in the eyes of every category of society, even the rich, viziers, commanders, writers and every classifier of the court benefiting from it the explanation of which will be given later in detail; also, every action which he took for the benefit of his Shi'ahs and the sincere group of his partisans; which will also be studied in the coming chapter in detail – under these conditions while considering the above mentioned targets.

The Needs of Islamic Society in Imam al-Hadi's (as) Time

1. Avoidance of direct conflict against the rulers.

2. Rejecting and avoiding intellectual movements and religious ambiguities.

3. Scientific adversities with the rulers and the courtier scholars and intellectuals.

4. Increasing the influential circle in governmental system.

Avoiding Direct Conflict against the Rulers and their Agents

During the entire period of his Imamah, Imam al-Hadi' (as) had some specialties and particularities; which was to avoid from every kind of direct arousal against the government of his time. Imam (as) did not complain against their behaviour to him which was motivated to a control his activities. This behaviour started from the very early days of Imam's (as) life by the sending of a teacher to instruct him. Afterwards, Imam (as) accepted Mutawakkil's offer for leaving for Samarra'. Also, the Imam (as) let the soldiers of Mutawakkil investigate his home again and again, both in Madinah and Samarra'; even more than that, he always tried to make Mutawakkil aware that he was not intending any kind of revolution or movement against him. For instance, one day when Mutawakkil asked his armies and other forces for a manoeuvre and parade, he also asked Imam al-Hadi (as) to make his presence possible in this military representation so that he could implicitly show and make Imam (as) understand about his forces and armies. He did this to subliminally warn the Imam (as) and his family not to take any action or start any movement against the calipha. Imam al-Hadi (as) said addressing him:

"We will not fight against you about worldly matters. We are so involved in the heavenly affair that the world has no importance for us anymore. Thus, do not worry about what you are thinking right now."[1]

Despite the several investigations which Mutawakkil asked his soldiers to perform in the house of Imam al-Hadi (as), he could not find any pretext against Imam (as).

We also saw how, on the one hand, Imam (as) did not rise up against Mutawakkil but, on the other, he did not miss any chance to give him advice and guidance.

Ibn Shahr'ashub narrating from Abu Muhammad Fahham with his own document in his book said that he said: "One day Mutawakkil

1. Al-Majlisi, **Bihar al-Anwar**, 50:155.

asked "Ibn Jaham": "Who is the best poet among the people? Ibn Jaham named a number of poets from amongst the time of ignorance and Islam. Then Mutawakkil asked the same question to Imam al-Hadi (as). Imam al-Hadi (as) replied: In my point of view the best poet among all the people is "Hammani"[1]; as he says:

لقد فاخرتنا من قريش عصابة بمدَ خدود وٍامتداد أصابع

فلما تنازعنا المقال قضى لنا عليهم بما نهوى نداء الصوامع

ترانا سكوتاًوالشهيد بفضلنا عليهم جهير الصوت في كل جام

فان رسول الله أحمد جدنا ونحن بنوه كالنجوم الطوالع

'A group from amongst Quraish felt pride for their elongated cheeks and fingers against us.'

'Therefore, when we fought with them on this problem, the loud noise from the places for worshipping in the form of Athan witnessed our truthfulness and superiority over them.'

'You find us quiet and calm, but our witness tells about our superiority over them every day loudly in each mosque.'

'Because the Prophet of Allah (sawas) Ahmad is our grandfather and we, like bright stars, are his grandsons.'[2]

Mutawakkil asked: what is the loud noise of the places for worshipping?

Imam (as) replied: There is no God but Him and Muhammad is His Messenger." Is he my grandfather or yours?

---

1. It is necessary to mention here that this person whom Imam (as) praised as the best poet was from amongst Bani Hashim. His name and genealogy was Ali ibn Muhammad Hammani Shaair, Abul Hasanali ibn Muhammad ibn Jaffer ibn Muhammad ibn Zaid ibn Ali ibn al-Hussain (as). He died in 301 A.H. For more information please refer to **al-Majdi**, p. 185; and **al-Ghadir**, 3:57.
2. Arabic verses.

Mutawakkil laughed and said: "Of course, he is your grandfather. I will not separate you from him."[1]

As we observed, despite the manifest enmity of Mutawakkil with the Alawis, Imam al-Hadi (as) did not refrain from providing answers to scientific problems arising in the governmental system; even more than that, when all the doctors became hopeless of a cure for Mutawakkil's disease, the Imam (as) stepped in and suggested him to use a very useful medicine which took Mutawakkil out of his illness.[2]

Refuting Biased Intellectual Movements and Anti-Religious Doubts

We saw that during Imam al-Hadi's (as) period of Imamah, the Islamic Ummah was suffering from problems such as the createdness of the holy Qur'an and other constant problems related to determinism, delegation and freewill.

Imam al-Hadi (as) became involved very seriously and wisely in order to cure these intellectual diseases. A letter which was written by the Imam (as) to the people of Ahwaz contains the scientific and complete rejection of determinism and delegation; this letter also shows Imam al-Hadi's (as) innovative method of rejecting false theories and beliefs. Moreover, since the problem of Sufism and magnification was among the deviated phenomena of the Islamic society in those days, Imam al-Hadi (as), therefore, treated this matter in the most appropriate manner.[3]

Scientifically Challenging the Government and its Scholars and Intellectuals

The simplest easiest way for the rulers was to test the Imams' (as) educational and scientific level so as to see the standard of their

1. Sheikh al-Tusi, **al-Amali**, pp. 287, *hadith* 557; **Manaqib Al Abi-Talib**, 4:438.
2. **Al-Kafi**, 1:499.
3. Please refer to the third part of the first chapter of the same book, the discussion of prohibition of Imam al-Hadi (as) from discussing Sufis. Also refer to the discourse of Imam al-Hadi (as) and exaggerators in the third part of the fourth chapter of the book.

knowledge – which is undoubtedly one of the main conditions for Imamah and leadership. On the other hand, taking a test was also the simplest way for the Household (as) to demonstrate their scientific knowledge in front of the Islamic society.

That is why, after every scientific competition, the government tried to keep it secret and did not let the common people know about it; they did this because they did not want the partisans of the Household (as) to benefit from such competitions against the government.

However, despite concealing and hiding the reality of such contests and competitions, historical accounts were written and they were thus preserved for posterity. In these historical accounts many points can be observed which indicate the clear logical rejection of the questions which were asked from the Imams (as) during these scientific contests. The Imams’ (as) clear victories returned religious authoritativeness to the people of Household (as).

Here we will present for our respected readers an example of such scientific competition, arranged by Yahya ibn Aktham in the time of Mutawakkil's rule but which he later tried to conceal:

Ibn Shahr'ashub narrates: "Mutawakkil said to Ibn Sakkit: Ask the son of al-Rida (as) a very hard question in my presence. Ibn Sakkit asked the Imam (as): Why did Allah send Musa (as) as His messenger with the miracle of the rod, and ‘Isa (as) with the miracles of curing those who were born blind, the lepers and bringing the dead to life; but He sent Hadhrat Muhammad with the holy Qur'an and sword?

Imam al-Hadi (as) replied: "Allah the Exalted sent Hadhrat Musa (as) with this rod and the miraculous hand towards the people as His Messenger during a time when most of the people were inclined towards magic and sorcery. Therefore, Allah the Exalted provided Musa (as) with a miracle with which he could dominate their magic and sorcery, astonish them and then prove the Divine Truth for them.

Likewise, ‘Isa (as) was sent with the miracle of curing those who were born blind, who had leprosy and bringing the dead to life in a period of time when most of the people inclined towards medical knowledge. Therefore, the miracle which Allah the Exalted blessed ‘Isa (as) with was curing such diseases which were incurable by the doctors of that time; and certainly, bringing the dead back to life has always been an

unsolved problem for all the doctors of the world. Doing these miracles was with the permission of Allah. In this way, these Prophets (as) were able to dominate their opponents and defeat them.

However, Allah the Exalted sent Muhammad (sawas) as His Messenger during a time when most of the people had connection with poetry and swords. That is why Allah the Exalted also blessed him with the brilliant Qur'an and a victorious sword so that with the help of words and the sword, he could astonish and subdue them and thus prove for them the Divine Truth.

Ibn Sakkit asked: what is the standard and proof of truthfulness now?

Imam al-Hadi (as) answered: In our time, the standard for weighing truth and falsehood is rationality and the mind, with the help of which a person –who has told lies about Allah– is known and denied.

At this time, Yahya ibn Aktham said: Who is Ibn Aktham to debate with Abul Hasan Hadi; because Ibn Sakkit is the master of art and linguistics! Saying this, he took a piece of paper and wrote some questions onto it. Imam al-Hadi (as) also dictated to Ibn Sakkit the answers to these questions.

It seems that Yahya ibn Aktham asked these questions from Ibn Sakkit; and Imam al-Hadi (as) just wanted to help Ibn Sakkit as he was a Shi'ah believer.[1]

According to another tradition, Ibn Aktham wrote and sent these questions to Musa ibn Muhammad ibn al-Rida, the brother of Imam al-Hadi (as). Certainly, it is very clear that he undoubtedly wanted Imam al-Hadi (as) to answer these questions. For this reason, Musa took the questions to his brother, Imam al-Hadi, (as) and Imam (as) provided his brother with their answers. The actual tradition is as follows:

It has been narrated from Musa ibn Muhammad ibn al-Rida (as) that he said: "I saw Yahya ibn Aktham in the calipha's court. He asked me about a number of problems. I went to my brother ʻAli ibn Muhammad Imam al-Hadi (as). There were some discussions between me and my brother about preaching which compelled me to obey him

1. **Musnad al-Imam al-Hadi**, (as), pp. 25.

[it seems that till that time he did not believe in his brother's Imamah!] Then I said to him: "May I be ransom. Ibn Aktham has written a letter in which he has asked questions related to some problems wanting me to mention my opinion about them. Imam al-Hadi (as) smiled and said: what are those questions?

He has asked me about a verse from the Book of Allah;"The one who had knowledge of the Book said:

{ 7 èëÛ 7 øî) Ł‰?ëí b& ¥Ø6‰ ¾ïî 7 <ï#ä ‹B& É »G Åø$` B Ò‹ë ¼ç‰Zã " ¥‰$A$%}

"I will bring it to you in the twinkling of an eye."[1]

So when he saw it set near him, he said," This is by the grace of my Lord, to test me if I will give thanks or be ungrateful. And whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful [should know that] my Lord is indeed all-sufficient, all-generous", saying was the Prophet of Allah, Sulaiman (as), needful of Asif ibn Barkhiya's knowledge?

Also he asked about another verse from the Holy Qur'an:

{ #‰ÉÎ$ ¼ç9 {r• z r Ä¸ ëè$’?ã ï≠q/& ì ù‘ r}

"And he seated his parents high upon the throne, and they fell down prostrate before him."[2]

He said," Father! This is the fulfilment of my dream of long ago, which my Lord has made come true. He was certainly gracious to me when He brought me out of the prison and brought you over from the desert after Satan had incited ill feeling between me and my brothers. Indeed my Lord is all-attentive in bringing about what He wishes. Indeed He is the All-knowing, the All-wise" saying did Y'aqub and his sons who were the Prophets prostrate in front of Yusuf?

Also he has asked about Allah's saying:

---

1. *Surat al-Naml, 27:40.*
2. *Surat Yusuf, 12:100.*

{ =»FÅ6 ¤brâ•øƒ šú ïŸ‰Ê«ó ù 7 øÎ ZØR& ±Ë ¤© 'Î MZä bî ù}

"So if you are in doubt about what we have sent down to you, ask those who read the Book [revealed] before you. The truth has certainly come to you from your Lord; so do not be among the sceptics."[1]

And he asked who is the addressee in this verse? If the Prophet (sawas) then according to the verse, some doubts have come into his heart, if not then who has this verse been revealed to?

Also he asked about another saying of Allah the Exalted:

$B ¤ç& èÕ™ ¾ïŸ‰è/ .` ¼ç‰Ãƒ ëš 7¤ Ò=¤ •f © `Ë ÇJ öF{$'Î $JR& ør}

{ «‹ $¤M»J‡. ÑU‰ŸR

"If all the trees on the earth were pens, and the sea replenished with seven more seas [were ink], the words of Allah would not be spent. Indeed Allah is all-mighty, all-wise" asking what are these seas and where are they situated?"[2]

Another question asked by him is also related to Allah's saying:

{ Úú ãöF{$%#r ß ¤RF{$ïŠÛgGe¡ $B $gŠÜr}

"(They will be served around with golden dishes and goblets, and therein will be whatever the souls desire and eyes delight in)" and you will remain in it [forever]" he has asked about this verse that if there is everything present in paradise which the human souls desire then how is it that Adam desired to eat grain, ate it and also gave it to his wife to eat, but was punished for it?"[3]

Also about another verse from the Holy Qur'an:

---

1. *Surat Younus, 10:94.*
2. *Surat Luqman, 31:27.*
3. *Surat Zukhrof, 43:71.*

{ $ZRÎr $Z•œê NGã Í“ãr‹}

"Or He combines them males and females, and makes sterile whomever He wishes. Indeed He is all-knowing, all-powerful".[1]

He has asked regarding this verse as to how is it the case that Allah the Exalted can marry his slaves to males for He punished a nation for doing the same.

Also he has asked about acceptance of single woman's witness that how it matches with the verse:

{ ôaZÏ AGã ô‘ rŒ{rÎô&r}

"And take the witness of two fair men from among yourselves"?[2]

And one of his questions is related to the problem of hermaphrodites and the tradition of the Commander of the faithful (as) concerning it in which he said: "In the matter of inheritance, a hermaphrodite's gender is assigned from the urinary organ." He asked about who should legally examine the urinary organ in question; because, it is possible that the hermaphrodite may be a woman while the observer may be a man, or the hermaphrodite be a man while the observer might be a woman. Both cases are not permissible. The hermaphrodite’s self witnessing is also not acceptable. How, then, can the person’s gender status - whether he or she is a man or woman - be established and verified and how, therefore, can we ascertain whether the person in question should be given the relevant inheritance according a man or woman's portion?

He also asked that if a person sees a flock of sheep and finds the shepherd doing an obscene action with one of the sheep, and after noticing the man, the shepherd leaves the sheep and it mixes in among the other sheep in such a manner that it becomes impossible to differentiate between them, what is the way to find, slaughter and then dispose of it? Or is it permissible to eat the meat of any sheep of that flock or not?

---

1. *Surat Shura, 42:50.*
2. *Surat al-Talaq, 65:2.*

He asked about too about the matins (morning prayers) wondering why are Hamd and a following Surah recited loudly in the morning prayers, because it is among day's prayers, while Hamd and second Surah are recited loudly only in the night prayers?

And he also asked why ‘Ali (as) on saying to Ibn Jarmooz, the murderer of Zubair: "Give the good news of hell fire to the murderer of Safiya's son, Zubair", didn't personally him kill, being that he was the Imam and leader of the Muslims?!

He also asked me to tell him about ‘Ali's (as) action in fighting against the people of Suffin and ordering their deaths whether on the battlefield, escaping or wounded; whereas, during the battle of Jamal his order was for his men not to spare the fugitives and the wounded and he issued no orders to kill them. He also said: "He who enters his home will be in peace and he who puts down his weapon will be in peace." Why did he say that? If his orders given in Jamal were correct, then they were wrong in the battlefield of Suffin!

And tell me about a person who confesses about his obscene act of pederasty; should he be punished or should he be forgiven?

Imam al-Hadi (as) said: "Write the answer to his letter. I said to him: what should I write? Imam (as) replied: start writing:

"In the name of Allah, the Merciful, the Beneficent. May God lead you on the right path! I received your letter in which you had tested me so that you could find fault with me and if I was unsuccessful in giving their answers, you could make a way for sarcasm against me. Allah will give you reward according to your intention. We have completely explained your questions. Thus, listen to their answers carefully; make your understanding familiar with them because this is the final ultimatum for you.

You have asked about Allah's saying:

`{ É»GÅ¤S`Ï ÒÏe ¼ç‰ZÏa “ Ï¤A%}

1. *Surat al-Naml, 27:40.*

"The one who had knowledge of the Book: "Yes, by saying "the person with the knowledge of the Book" he meant "Asif ibn Barkhiya."Certainly, Sulaiman, the Prophet of God (as) also had the knowledge of Asif Ibn Barkhiya. He (as) just wanted to make his Ummah – men and jinn – know that after him Asif was going to be the "divine proof" among them. The knowledge of Asif ibn Barkhiya was actually Sulaiman's knowledge which Allah bestowed on Asif. Sulaiman (as) did as he did because he didn't want there to be any kind of controversy or doubts about Asif's succession and leadership. Such as Hadhrat Sulaiman (as) was also made aware of the divine will so that his prophecy and succession also became manifest for the people after Da'ud's (as) death as the last ultimatum.

However, Y'aqub (as) and his sons' prostration to Yusuf (as) was the sign of their love for him. It was in fact worshipping and obedience to Allah; such as the angels' prostration to Adam was not in reality prostration to Adam but to obey the order of their Lord and show their feeling of love for Adam. Therefore, prostration of Y'aqub (as) and his sons – among whom Yusuf (as) was also present – was for thanksgiving in the court of Allah who recollected their dispersion. Don't you see that in that time Yusuf (as) said to Allah with gratitude:

{ Ï] ƒß¾nÑ{ ¤Ê‚ƒÍ ` Ë ÓÉÐ=ãr Å ÙØ¾ ` Ë ÓÉ•?#ä ¾ Ëé ' }

"O Lord! You bestowed on me wealth and taught me knowledge of the interpretation of dreams."[1]

Till the very last words of the verse which is filled with the declaration of slavery in the court of Allah.

Nevertheless, you asked about Allah's verse in which He said:

{ =»FÅ6 ¾ bra•ø ƒ šú ï%Ê«ó ù 7 øÎ ZØR& ËÐ ¾ © 'Î MZä bîù }

"We have sent down to you, ask those who read the [revealed] Book before you. The truth has certainly come to you from your Lord; so do not be among the sceptics."[1]

---

1. *Surat Yusuf, 12:102.*

In this verse, the Prophet (sawas) is the one who is addressed; but he never doubted about what was revealed to him. However, ignorant people said 'why didn't Allah send someone from amongst the angels as our Prophet because there is no difference between us and the Prophet of Allah (sawas) in eating, drinking and going to the markets?!' It was then that Allah revealed to his Prophet (sawas) 'ask those who read the Book of Allah [the people of the Book]' in the presence of these ignorant people, as Allah sent Prophets before him (sawas) who also ate food and walked in the markets. Thus, he was also just like them.

If Allah said:

"If you doubt" at the same time when His Prophet (sawas) had no doubts, it was only for observation of justice in language; because, in the verse of Mubahila (cursing each other), he has, also, said the same thing: "Should anyone argue with you concerning him, after the knowledge that has come to you, say:

@ÎJ6R Oê¼3 ¡ãR&r $Y ¡ãR&r ¼ää$ ¡Ïr $Rä$ ¡Ïr ¼ää$Yß r $Rä$Yß á¶ßR {ø$è?}

{ šú üÏÉ» 6 ¶ß'?ã «! $MZè©@èð Zù

"Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down Allah's curse upon the liars."[2]

If the Prophet (sawas) said: call down Allah's curse upon you, they would not be ready for cursing; and Allah knew that His Prophet (sawas) delivers His mission and he is not among the liars. In this manner, the Prophet (sawas) also knew that he was among the truthful ones; but he just wanted to observe the justice in his speech.

About this verse saying:

$B 9ç¶ èT™ ¾ïÏ‰è/ .`Ï ¼ç‰3ƒ ès7¶ Ò=¼ ÞÞ f © `Ï ÇJ öF{$'Î$JR ø9r}

1. *Surat Yunus, 10:94.*
2. *Surat Al 'Imran, 3:61.*

{ «ŸÀM»JÏ. ÐN‰ÿR

"If all the trees on the earth were pens, and the sea replenished with seven more seas [were ink], the words of Allah would not be spent. Indeed Allah is all-mighty, all-wise."[1]

Yes, it is true. If all the trees become pens, the sea replenished with seven seas and springs emerge from every spot on the surface of the earth, all of them would be depleted but the words of Allah would not be spent. Those seven seas consist of: the spring of "kibreet", the spring of "namr", the spring of "jabaroot", the spring of "tabariyah", the warm spring of "maasbandan", the warm spring of "afriqiyyah" – which is called "the tongue" – and the spring of "bahroon" while we are the words of God and have not come to an end, yet; and man can never understand our virtues.

To answer your questions about paradise, I should say that there is every kind of edible food, beverage and entertainment dear to one's heart and loved by the eyes. And Allah the Exalted made all of them permissible for Adam (as). However, that tree the eating from which Allah made forbidden to Adam and Eve, was the tree of jealousy. Allah recommended them not to feel jealousy about anyone from among Allah's creatures whom Allah had given superiority over him; but Adam forgot and felt jealousy.[2] However, Allah did not find any firm determination into him.

However, about the saying of Allah:

---

1. *Surat Luqman, 31:27.*
2. Adam should not have felt the need to eat from the tree, as God had forbidden him to do so. The tree, therefore, manifests everything that is evil, and the jealousy mentioned here, in this context, is just a sample of evil thought and negative destructive human aspiration and ambition that prompts mankind to acquire something that is not rightfully his. As there were other creatures like the Muhamadian Light, the Angels, and the djinns jealousy was still something that Adam could experience. Ayatollah Shaikh ‘Alial-Hakim.

{ $ZZR)r $Z•œê NGã_Ír“ãr&}

"He combines them males and females."[1]

It means that He will bestow human beings with double sons or daughters and when they are combined they are known as "zojan" (couples) and each one is pair for the other. It does not mean that they can marry each other or, God forbid, that Allah also means that you have fallen in love with and want to find a way for committing sin; because Allah the Exalted has said:

¾ïnŠû ßÆdr þJ»ŠÉßPöƒ Ù#‹è¸ßa â#è»Ò ãÇÏÈ BO& ,ùï 7ÿÉ @èÿƒ `Br}

{ÇÏÈ Rgã

"Those who do not invoke another god besides Allah, and do not kill soul [whose life] Allah has made inviolable, except with due cause, and do not commit fornication. Whoever does that shall encounter its retribution, the punishment being doubled for him on the Day of Resurrection. In it he will abide in humiliation forever."[2]

However, this is in the case of him not repenting for his deed.

The witnessing of one woman that is acceptable is the witnessing of a midwife. If her witness is agreed upon, it is valid; otherwise, she will have to witness with another woman; because, a man does not have the right to take the place of a midwife. However, if she is alone, her witnessing along with pledge becomes acceptable.

However, the saying of Imam ‘Ali (as) about the hermaphrodite is that the Imam said: "a group of just men should take mirrors into their hands and the hermaphrodite should stand naked behind them. They should see his/her picture in the mirror and only then should they act upon the rule according to what they see in the mirror.

1. *Surat al-Shura, 42:50.*
2. *Surat Furqan, 25:68-69.*

About the person who is shepherd and has committed an obscene act with one of his sheep. If the sheep is recognizable, he will slaughter it [cut off its head] and then burn it. However, if he does not know or recognize which one it is, he should divide the flock into two parts and should cast lots among them. He should divide again the half upon which the lots falls; in this way the other half is rescued. Then he should repeat what he had done with the first two halves unless there remain two sheep. Then he should cast lots between the two remaining sheep and should then cut the head of the one upon which the lots falls and then [instead of allowing it to be eaten] burn it. In this way the remaining sheep will all be salvaged.

You have asked why the Morning Prayer is spoken loudly? It is because the Prophet (sawas) offered his Morning Prayer at a time when there was still darkness in the sky. Therefore, recitation (of hamd and a following surah) in this prayer is thought to be part of night recitations.

However, about Imam ‘Ali (as) wordings, when he said: ‘give the good news of hell fire to the son of Safiyah’, was because of the wordings of the Prophet (sawas). Because the murderer of Zubair was the one who came against Imam ‘Ali (as) in the battle of Nehrwan. The Commander of the faithful (as) did not kill him in Basra as he knew he was going to be killed in Nehrwan.

You have said that Imam ‘Ali (as) killed the people of Suffin whether seen in the battlefield, trying to escape or wounded, whereas in the battle of Jamal, he did not run after anyone, did not kill any wounded person and forgave those who surrendered their weapons by placing them on the ground; and also, those who entered their houses were given peace. He did so because the leader of the people of Jamal was killed and they had no leader whom they could return to for refuge and after being reunited with could get ready for another attack. Therefore, putting their weapons down or going into their homes was the sign of withdrawing from battle. They had forgotten enmity and did not intend any kind of dispersion. They were willing for the sword to be taken from over their heads. In this case, the suitable rule about them was not to use the sword against them any longer and restrain from torturing or disturbing them any more, because they did not ask for any help to continue the battle.

However, the soldiers of Suffin when escaping went to a particular army staff headquarters where they were provided with weapons, armour, spears and swords and where they were given a large amount of money; they were served and Mo'aviah not only visited the sick but also treated their wounds and injuries. Every person who did not have a ride, was provided with anything suitable for riding; and those who were deprived of clothing were given clothes and then they were sent, once more, to the battlefield. Therefore, the Commander of the faithful (as) did not treat these two groups in the same manner; because, he was well aware of the difference of rule related to those having strong faith in Allah and those who were just combatants. Yes, the Commander of the faithful (as) gave them the final ultimatum before starting the battle making right and wrong clear for them. He who did not accept the Truth was killed, but not he who repented of his false belief.

In the case of the person confessing to pederasty without having been seen or witnessed by anyone, the rightful imam who is allowed by Allah and is authorized to punish the criminal, can hold him under obligation of Allah by forgetting his sin. Haven't you heard the saying of Allah: "This is our blessing…" So now you must know that we have given the answers to all of your questions.[1]

This tradition clearly tells us about the scientific level of the Imam (as) as well as the level of his scientific adversities with the intellectuals of his time; especially the courtier intellectuals and scholars who did not have the power to compete with such adversities.

That is why when Ibn Aktham read the answers dictated by the Imam (as), he said to Mutawakkil: After I have asked him about these problems, I do not like to ask him about any problem anymore; because, there is no problem but the one which is solved by his wisdom and knowledge and this matter becomes the reason of strength for Rafidhain.[2]

1. **Tuhaf al-'Uqul**, p.352.
2. **Manaqib**, 3:509.

Expansion of Influence in the Governmental System

The influence of Imam al-Hadi (as) in the governmental system was spiritual influence over many rulers among whom many did not even believe in the guardianship of the Household (as).

Imam al-Hadi (as) used various methods during his period of influence. Certainly the governmental system wanted to keep a keen check on Imam's (as) activities. For this the Imam (as) was ordered to appear in the calipha's court every now and then. Naturally, it was something which provided the people of the court with an opportunity to know his personality, nature, honour and dignity. Certainly, the governmental system created an appropriate opportunity for Imam (as) without being aware of influences which this opportunity had on the Islamic Society in general and the courtiers in particular.

Every time Imam al-Hadi (as) entered or went out of the court, he showed some miracles.

Here is an example:

A friend of Mutawakkil said to him: no one can harm you to such a degree as you are harming your own self; because you are wrong about ‘Ali ibn Muhammad (as). There is no one remaining in your court not serving him. They do not let him do anything. They do not even let him draw the curtain. This is a big problem; and if the people come to know about it, they will say: If Mutawakkil did not think this man suitable for calipha he would never respect him so much. At least, when he enters the court, let him draw the curtain on his own and walk like other people so that he should also feel some unpleasantness.

That is why it was ordered that no one should serve and draw the curtain for Imam (as). Mutawakkil did not find any other person but his mentioned friend to bring him the latest news after the order was given. However, the person wrote a letter to Mutawakkil which read: ‘Ali ibn Muhammad entered the calipha's court; as was ordered, no one paid services to him, neither did any one draw the curtain for him; but suddenly a wind blew and the curtain was drawn. Then he entered the court. When hearing this, Mutawakkil ordered his men to go and inspect what happened at the time of his departure. As a result, the same person reported to him that when he was about to leave the

court, the same wind blew –but in the opposite direction this time– and the curtain was drawn for him so that he left the court. After this, Mutawakkil said: No, we do not like the wind to draw the curtain for him. Tell the servants to draw it for him.[1]

So we can see that in addition to some heads and commanders, a group of writers, doorkeepers, agents even jailors also believed in the Imam's (as) leadership and felt great love and respect for him. The story of how Mutawakkil fell ill and how his mother gave an amount of money to Imam al-Hadi (as) as a vow clearly shows the great influence of Imam al-Hadi (as) among such high-class people.[2] Thus, at the time when Mutawakkil was planning how to keep Imam al-Hadi (as) away from his Shi'ah partisans and followers, Imam al-Hadi (as) was also extending the circle of his spiritual influence in Mutawakkil's court. As a result, a great number of people who did not know Imam al-Hadi (as) and knew nothing about his Imamah and guardianship, also came to know him and developed their belief in him as Imam and leader. Imam al-Hadi (as) also used these men for his activities and communications. Let us not forget that the government was trying to keep these activities under its observations, remove them, separate the Imam (as) from the public bases and social crust which Imam (as) needed for his activities.

1. **Musnad Imam al-Hadi (as)**, p. 39, Sheikh al-Tusi, **al-Amali**, p.278.
2. Please refer to: inspection of Imam's (as) house in the time of Mutawakkil's rule.

CHAPTER TWO
IMAM AL-HADI (AS) AND SECURING AND PERFECTING THE SHI'AH

1. Imam al-Hadi (as) and the Issue of his Grandson Imam al-Mahdi (as)

We already knew that in the time of Imam al-Hadi (as), one of the main concerns of the Muslims in common and the Shi'ahs and the followers of the Household (as) in particular was Imam Mahdi's (as) impending birth.On the other hand, the difficult conditions which had always surrounded Imam al-Hadi (as) were becoming increasingly intensified because the due period of Imam Mahdi's (as) appearance was getting closer and closer.

We should necessarily discuss this problem in two basic axes: the first axis is related to Imam al-Hadi (as) while the second one is regarding his Shi'ahs and followers.

Discussing the first axis we can say that Imam al-Hadi (as) had the responsibility of providing the basic preparations which were necessary for Imam Mahdi's (as) birth. However, this responsibility had to be performed in such a manner that the enemies, despite having the activities of Imam al-Hadi (as) and his son, Imam Hasan 'Askari (as), under constant rigorous scrutiny had to know nothing about Imam Mahdi's (as) birth.

There are many traditions which indicate as to how Imam al-Hadi (as) found suitable wife for his son Imam Hasan 'Askari (as). These traditions also tell us that he played his role in the best possible manner to keep the birth of his grandson –the son of Imam Hasan 'Askari (as)– Imam Mahdi (as), secret from the people.[1]

Imam al-Hadi's (as) many traditional accounts clearly mention the point that Imam Mahdi (as) is his grandson and Imam Hasan’s (as) son; who was born secretly and the people shall say about him: "He is not born yet"; and he will not be seen and calling his particular name

---

1. Refer to: **Kamal al-Din**, pp. 417; **Musnad al-Imam al-Hadi (as)**, pp. 94 to 104.

is not permissible etc. These traditions also contained so many guiding points which were imperative for the Shi'ahs to know and to create a covering for themselves which could protect them against the dangerous time of Imam Mahdi's (as) occultation.

Imam al-Hadi (as) wanted the Shi'ahs to be in contact with their Imam –Imam Mahdi (as)– during the first phase of his occultation known as the "short occultation". For this he started to develop a connection between the Shi'ahs and some of his representatives or agents; and named this connection "the circle of connection and confidence in those representatives" who had the responsibility of representing Imam al-Hadi (as), and after him his son Imam Hasan 'Askari (as) and finally his grandson Imam Mahdi (as). In this way, Imam al-Hadi (as) provided the necessary grounds for the first envoys of Imam Mahdi (as) without being noticed by anyone; because, in this way the Shi'ahs were going to become used to the process of being connected to their Imam (as) via the help of his representatives.

Concentrate on some traditions of Imam al-Hadi (as) about Imam Mahdi's (as) problem:

1. Sheikh Kulaini narrates from ʻAli ibn Muhammad –a companion of us, the Shi'ahs– from Ayyub ibn Nuh from Imam al-Hadi (as) the third Abul Hasan that he said: "when your knowledge and science is gone, then be ready for a very close faraj (relief) as if it will suddenly come out from under your feet."

2. Sudoq narrates: ʻAli ibn Ahmad Musa al- Daqqaq and ʻAli ibn Abdullah al-Warraq (may God be pleased with them) have said: Muhammad ibn Haroon Sufi narrated from Abu Turab, Abdullah ibn Musa Royani from ʻAbd al-Azeem ibn Abdullah Hasani that he said: "I went to meet my master ʻAli ibn Muhammad (as). He said to me: "Welcome O Abul Qasim! You are of course our guardian and companion." ʻAbd al-Azeem said: "I said to him: "O son of the Prophet (sawas), I want to expose my religion to you now; if you like it, I will observe these religious beliefs till the very end of my life."

Imam al-Hadi (as) said: "O Abul Qasim, start speaking.

I said to him: I believe that: "God is One. Nothing is like Him; and God cannot be brought inside the two boundaries of cancellation and comparison. I believe that God the Exalted is neither substance, nor

shape; He is neither accident, nor essence but rather He is the One who has given all substances bodies. He is the One who has created all the shapes; and only He is the creator of all accidents and essences. I believe that God is the Nourisher, the Owner, the Creator and the One who has brought everything from nothingness. Also I believe that Muhammad (sawas) is the servant, Messenger of Allah and the last Prophet. After him no other Prophet will come till the Day of Resurrection. His religion is the final one and no other religion will come after it till the Day of Judgment.

I also believe that the Commander of the faithful ‘Ali ibn Abi-Talib (as) is the Imam, caliphnd the divine guardian after the Prophet (sawas), after whom his son Hasan, then Hussain, then ‘Ali ibn Hussain, then Muhammad ibn ‘Ali, then Ja’far ibn Muhammad, then Musa ibn Ja’far, then ‘Ali ibn Musa, then Muhammad ibn ‘Ali (as) and then you are my master, Imam and the calipha.

Imam al-Hadi (as) said: "After me, my son Hasan is the Imam and calipha. And do you know who will be the Imam and the calipha of the people after him?"

‘Abd al-Azeem says: I said to him: "What is the matter, O my master?"

He said: "It is because no one will apparently see the Imam after him and it is not permissible for anyone to pronounce his name unless he appears from behind the curtain of occultation and fills the earth with justice; the way it will have been filled with injustice and cruelty.

‘Abd al-Azeem says: I said to him: I acknowledge this saying and have a belief in it. I also believe that he who loves these Imams (as) and accepts their guardianship, will be from amongst the divine guardians; and he who bears enmity with them is certainly the enemy of God. Obedience to these people means obeying Allah and disobeying them means to disobey the Lord.

Also I believe that ascension to heavens is the truth; questioning and answering inside the grave is the truth; paradise, hell and the criterion of deeds are all true and "and the Hour is bound to come, there is no doubt in it, and Allah will resurrect those who are in the graves." And I believe that after a person becomes Muslim; he has to fulfil some

obligations like: offering prayers, paying zakat, fasting, pilgrimage to the K'abbah, jihad, and the promotion of good and prevention of evil.

Imam al-Hadi (as) said to me: "O Abul Qasim, I swear to Allah that this is the religion of Him which He has chosen for His servants. Thus, be firm on these beliefs and may Allah keep you safe from changing your beliefs in this world as well as the world hereafter."[1]

3. It has been narrated from Sudoq that he said: My father narrated that: Abdullah ibn Ja'far Humairi from Muhammad ibn Umar Katib from 'Ali ibn Muhammad Saimari from 'Ali ibn Mahzyar said: I wrote a letter to Imam Abul Hasan Sahib Askar (as) –meaning Imam al-Hadi (as)– and asked him about faraj (relief). He wrote to me: "When your Imam (as) disappears from the house of the cruel ones, you should start waiting for faraj (relief) right after that."[2]

4. It has been narrated from Sudoq that he said: My father narrated for us that: S'aid ibn Abdullah has narrated from Ibrahim ibn Mahzyar from his brother 'Ali ibn Mahzyar from 'Ali ibn Muhammad Ziyad that he said: I wrote a letter to Abul Hasan Sahib 'Askar (as) – Imam al-Hadi (as) – and asked him about faraj (relief). He wrote to me: "When your Imam (as) disappears from the house of the cruel ones, you should start waiting for faraj (relief) right after that."[3]

5. Also it has been narrated from Sudoq that he said: My father (as) narrated for us that Saad ibn Abdullah narrated from Muhammad ibn Abdullah ibn Abi Ghanim Qazwini from Ibrahim ibn Muhammad ibn Fars that he said: "I [and Noah] and Ayyub ibn Nooh were on our way to Mecca. On the way, we stopped at a place for rest named "Zabala" and started talking about different topics. At one point we started discussing about the matter of Imamah and occultation which looked very hard for us to reach to a point. It was then that Ayyub ibn Nooh said: "I wrote a letter to Imam al-Hadi (as) this year, in which I asked him about this problem, too."

1. **Kamal al-Din**, p. 379.
2. **Kamal al-Din**, p. 380.
3. **Kamal al-Din**, p. 381.

The Imam (as) wrote back to me: "When your knowledge and science is gone, then be ready for a very close faraj (relief) as if it will suddenly come out from under your feet."[1]

6. It has been narrated from Abu Ja’afar Muhammad ibn Ahmad Alawi from Abu Hashim Ja’fari that he said: I heard Abul Hasan Imam al-Hadi (as) saying: "My successor is my son Hasan; but how will you treat the successor of my successor?!"

I said to him: "May I be ransom, why?"

He said: "You will not see his personality and body and it is not permissible to pronounce his name either."

I said: "Then how should we talk about him?"

Imam (as) said: "Just say "the Proof the Prophet’s Household (as)"[2].

7. It has been narrated from Saqr ibn Abi Duluf that he said: I heard from ‘Ali ibn Muhammad ibn ‘Ali al-Rida (as) that he said: "The Imam and leader of the people after me will be my son Hasan and after him his son; the Qa’im who will fill the earth with justice as it will be filled with injustice [before him]."[3]

8. ‘Ali ibn Ibrahim has narrated from his father ‘Ali ibn Sadaqa from ‘Ali ibn ‘Abd al-Ghaffar that he said: When the second Abu Ja’afar Imam Jawad (as) passed from the world, the Shi'ahs wrote a letter to Abul Hasan Imam al-Hadi (Sahib Askar (as) asking him about the matter of Imamah. He wrote back answering their question: "Imamah is with me while I am ‘Alive; after my death, my successor will come to you; but what will be your condition when the successor of my son will come to you?!"

1. **Kamal al-Din**, p. 381.
2. **Ithbat al-Wasiyyah**, p.208.
3. **Kamal al-Din**, p. 383, *hadith* no. 10; taken from in **I'lam al-Wara bi-A'lam al-Huda**, 2:247.

9. Ishaq ibn Muhammad Ayyub has narrated: I heard Abul Hasan Imam al-Hadi (as) saying: "The lord of this age is someone about whom people will say: "He is not born yet."[1]

However, the second axis was to prepare the Shi'ahs spiritually and make them gain their real talent for the time of occultation of their twelfth Imam Mahdi (as).

Imam al-Hadi (as) planned and made the Shi'ahs become used to being absent from their Imams (as) and to be in connection with them through their representatives. He kept describing the upcoming conditions for them and, in this way, prevented them from suddenly facing conditions and situations that they had never imagined let alone faced before. Thus, Imam al-Hadi (as) prepared them for the oncoming future and brought all their abilities to work.

Imam al-Hadi (as) used an appropriate method for the introduction of the Imamah of his son, Hasan 'Askari (as), along with his responsibility to secure the last Divine Proof on the earth under the most difficult conditions; so that in this way he could compel his followers into submissiveness against their next Imam, Hasan 'Askari (as), and accept his words about birth, occultation and certainty of connection with him through his representative, whom the Shi'ahs knew, and in whom they had strong belief.

That is why Imam al-Hadi (as) acted extremely tactfully regarding the introduction of Imam Hasan 'Askari's (as) Imamah, the timing of the introduction and asking some elderly people to become witnesses for his Imamah.

This tradition tells us that Imam al-Hadi's (as) method, even about Imam Hasan 'Askari's (as) Imamah, was based on propagandistic secrecy; because sometimes he negated the Imamah of everyone else but Hasan 'Askari (as). On some occasions he would talk about his Imamah sarcastically and, sometimes, he used such qu'alities for Imam Hasan (as) so that it seemed as if he was thinking of someone else for the post of Imamah after him; but with a little more concentration over his words, one reached the conclusion that he was

1. **I'lam al-Wara bi-A'lam al-Huda**, 2:247; the last and second last Hadiths.

talking about the Imamah of Imam Hasan (as). For example, in a tradition from Imam al-Hadi (as) he has said that: the Imamah after me will belong to my eldest son. At first, we assume that Imamah and leadership of the Muslims was to belong to his eldest son, named Muhammad, and whose nickname was Abu Ja’afar; but when we concentrate a little deeper, we come to realise that his oldest son died during his own Imamah and that, therefore, Imam al-Hadi's (as) words indicate Imam Hasan 'Askari's (as) Imamah.

Here are some of the traditions which can be categorized according to their history. Some of these traditions are before the death of Imam al-Hadi's (as) eldest son Abu Ja’afar; some of them at the time of AbuJa’afar's death; a number of them after the death of Abu Ja’afar; and some of them are just before Imam al-Hadi's (as) martyrdom. Concentrating on the times of issuance of these traditions, alone, is adequately sufficient for complete understanding of Imam al-Hadi's (as) program. A program which with manifestation of truth for the people of truth – who had come to know the reality that the earth never remains empty of Divine Proof, whether known and manifest or sensitively vulnerable and secret – would keep the rightful group of the Shi'ahs and followers of the Imam (as) safe from every kind of ambiguity, doubt, doctrinal vacancy and dispersion. Some of these traditions are given to the readers in the following lines:

1. It has been narrated from ‘Ali ibn Attar that he said: I went to meet Abul Hasan 'Askari Imam al-Hadi (as). It was when his eldest son, Abu Ja’afar, was still ‘Alive. I thought that after Imam al-Hadi (as), he would be the next Imam. Therefore, I said to him: may I be ransom. Which of your sons should we choose for Imamah? Imam replied: don't choose any unless you receive my command.

Attar says: in later days, I wrote a letter to him in whom I asked: "who will be the Imam after you?" Imam (as) replied: "my eldest son."[1]

It is very clear that Imam (as) was not indicating his eldest son Abu Ja’afar, because he knew that Abu Ja’afar would die during his Imamah. In this way he pointed towards the Imamah of Abu

1. **Usul al-Kafi**, 1:326, *hadith* no. 7, Sheikh al-Mufid, **Kitab al-Irshad**, 2:316, al-Tabarsi, **I'lam al-Wara bi- A'lam al-Huda**, 2, p.134.

Muhammad Hasan 'Askari (as); who was the most suitable person for the post of Imamah among all his brothers.

2. It is narrated from ʻAli ibn Nofali that he said: I was in the presence of Imam al-Hadi (as) in the yard of his house. Suddenly his son Mohammed passed by. I said to him: May I be ransom, is he our Imam after you?

Imam replied: After me, Hasan will be your next Imam.[1]

3. It is narrated from Ishaq ibn Muhammad from ibn Muhammad ibn Yahya Raab that he said: Abu Bakr Fahfaki narrated for me saying: I wrote a letter to Imam (as) in which I asked him about different problems. After the letter was sent, I said to myself now that Imam's (as) eldest son has died, I wish I should have also asked him about who will be his successor!

When Imam al-Hadi (as) wrote back to me, his letter read:

"You wanted to ask me about my successor. My son Muhammad has the most perfect instincts in this regard among all members of the Household and according to me he is the most suitable person for this job among all other people. He is my eldest son in whose hands are the documents of Imamah and to whom the affairs of the Ummah will return. Therefore, ask him your questions; because he has all the knowledge for everything he needs; praise be to Allah."[2]

4. It has been narrated from Allan Kalbi from Ishaq Ismail Nishburi that he said: Shahwiyah ibn Abdullah Jallab says: "I had narrated many traditions about Muhammad son of Imam al-Hadi (as) all indicating his succession and Imamah. So, when Muhammad left the world, I was dumbfounded. I considered writing to Imam al-Hadi (as).

I, therefore, wrote a letter to him in which I asked him to pray for me. When I received the reply to my letter written by Imam al-Hadi (as), I found that he had prayed for me in his letter. Also, at the end of the letter, he had written:

---

1. **Usul al-Kafi**, 1:325, *hadith* no. 7, Sheikh al-Mufid, **Kitab al-Irshad**, 2:314.
2. **Ithbat al-Wasiyyah**, p.208.

"You wanted to ask me about my successor and you were worried about this affair. Do not worry, because Allah never misleads those whom He had led on the right path; but only after He has expressed everything which they need and worry about. Your next Imam after me is Abu Muhammad because he has the knowledge of everything you need. Allah makes prior the one He wants and subsequent the one He likes. I have written something to you in which there is light and clear explanation for whoever is awakened and has the power to understand."[1]

5. Ahmad ibn Ziyad ibn Ja’far Hamdani (may Allah be pleased with him) has narrated that Saqr ibn Abi Duluf said: "I heard ‘Ali ibn Muhammad bn ‘Ali al-Rida (as) saying: "The Imam after me is my son Hasan while after him will be his son the Qa’im who will fill the earth with justice; the way it will have been filled with injustice and cruelty.[2]

6. It has been narrated from ‘Ali ibn Muhammad from Muhammad ibn Ahmad Nahandi from Yahya ibn Yasar Qanbari that he said: "Imam al-Hadi (as) chose his son Imam 'Askari (as) for his succession just four months before his death. He asked me and some other mawalis to witness his succession.[3]

2. Security Provided to the Shi'ahs and Preparing them for the Occultation Period

Imam al-Hadi (as) played a crucial role in all spheres of life for those Shi'ahs and followers of the Household (as) who were about to lose the blessing of direct connection with an Infallible Imam (as). He was trying to construct their person’alities according to the requirement of such a period. This was because it was necessary, for the structure of this Shi'ah group, that it become developed to the extent that it would be capable of running mundane and religious matters with the help of traditions as well as systematic inheritance. On the other hand, learned

---

1. **Ithbat al-Wasiyyah**, p.209.
2. **Kamal al-Din**, p.383, *hadith* no. 8; taken from it **I'lam al-Wara bi-A'lam al-Huda**, 2:247.
3. **Usul Al-Kafi**, 1:325, *hadith* no.1, **al-Nass‘ala al-Imamat Abi Muhammad (as), Kitab al-Irshad**, 2:314.

religious scholars should also have the ability of social, intellectual and religious leadership of this group. Also, it was the responsibility of the learned people to lead the Shi'ah group towards the perfection which had been chosen for them. Moreover, these learned people had to secure the policies in other spheres of life.

This security can be discussed in the following parts:

A. *Doctrinal security,*
B. *Scientific security,*
C. *Training security,*
D. *Securing the necessary security reasons,*
E. *Economical security.*

A. Doctrinal Security

The doctrinal security for which the Imam (as) put all his efforts into is combined in explanation and makes the doctrine particularly meaningful by deepening the religious meanings. This security can also be seen in the removal of doubts and intellectual religious deviations about the Imam (as); let us not forget that the creators of these deviations were different schools of thought in those days.

The traditions related to the problems such as seeing God, determinism, freewill and delegation and rejection of the doubts created about the verses of the holy Qur'an etc. all show one thing: that Imam al-Hadi (as) was playing his role very seriously in defending and securing the Islamic doctrine among the Muslims in general and the Shi'ahs in particular.

Imam al-Hadi (as) not only rejected the general doubts of society about religious matters, but he also answered some of the doctrinal questions and doubts which came into being in the minds of his Shi'ahs; he even answered the questions of those people who were not among his Shi'ah followers but in whom the Imam (as) found signs of the ability to be guided, such as some waqifis who were guided on the right path by Imam (as). Imam (as) would provide them with detailed answers of their questions.

‘Ali ibn Mahzyar says: I entered the territory of 'Askariah – the place where Imam al-Hadi (as) was besieged. At that time, I had doubts about Imamah and did not know who my Imam really was. I saw the

calipha who had come for hunting during a clear and shining day of spring and found people wearing summer clothes. However, I saw Imam al-Hadi (as) wearing winter cloths and putting a rain shelter on the back of his horse and tying its tail. This was something done during winter. All the soldiers laughed when they saw it saying: Look at what this madani –a person belonging to Madinah– has done! I said in my heart: he would never do this if he was the Imam.

We had only moved a few miles when we saw that a black cloud was rising; and then it started raining. All the people got soaked. I thought in my mind: perhaps this person is the Imam. Then I said to myself: I will ask him about the case of a ceremonially unclean person [a person having a wet dream] who is wet in his sweat. If when reaching me he shows his face to me, I will come to know that he is no one but the Imam.

When he reached me, he faced me and said: "If a ceremonially unclean person becomes wet in his sweat, it is impermissible for him to offer his prayer in case he has become unclean through a haram and impermissible way; however, if he has become unclean through a halal or permissible way, there is no harm in offering prayer." Hearing this no doubts remained in my mind about him being the Imam.[1]

Hibbatallah ibn Abi Mansoor Moosali narrates that there was a Christian writer in the region of Rabi'ah named Yusuf ibn Y'aqub. He was a friend of my father. Hibbatallah says: one day Abu Mansoor came to meet us. My father said to him: what has compelled you to meet me now? The Christian said: Mutawakkil called me to his court. I do not know the reason. What I did is only to pay one hundred dinars as a vow for making Allah save my life; in this way, I have bought my life from Allah for one hundred dinars. I have brought the amount to give it to ‘Ali ibn Muhammad ibn Al-Rida (as). My father said to him: "May Allah bless you for doing so."

Hibbatallah says: "The Christian person left us and went to the court of Mutawakkil. After some days he came to us very happily. My father said to him: tell us what happened. The Christian said: I went to Samarra’. I had never been there before. I went to stay in a hotel

1. **Manaqib Al Abi-Talib**, 3:516.

where I said to myself: how pleased I would be if I could give these hundred dinars to Ibn Al-Rida before going to Mutawakkil's court and before anyone becomes aware of my presence in Samarra'. The Christian continued: I came to know that Mutawakkil has prohibited the Imam (as) from riding and coming out of his house and the Imam (as) always remains at home. I said to myself: what should I do now? What consequences will I have to face if I –a Christian– go and ask people about Ibn Al-Rida's (as) home address? I was not safe already and doing so could endanger my life more seriously.

I thought for a long time. There an idea entered my mind. I decided to sit on the back of my horse and let it meander about in the city without purpose. I had decided not to stop it from going here and there. Perhaps, in this way I would find his home without having asked anyone to help me in the case. The Christian said: I put all my dinars into a piece of paper and then packed the paper into one of my sleeves. Then I sat on the back of my horse. The animal started passing through streets and markets. It was going here and there unless it stopped near a house. I tried to make it move, but it would not even edge single step forward. I told my slave to go and ask another slave, standing on some nearby steps, whose house it was. This other slave told mine: It is Ibn Al-Rida's (as) house. I said: Allah is Great. I swear by Him that it was a manifest and convincing reason.

The Christian continued: suddenly I saw that a black slave come out of the house and he said to me: are you Yusuf son of Y'aqub?

I said: Yes, I am.

The slave said to me: come inside.

I went inside. The slave asked me to sit outside the room then went inside it.

I said to myself: this certainly is another reason for this person's righteousness because how could this slave possibly know my name, as I have never stepped in this city before and no one knows me here!

The Christian said: the slave came out and said: give me those hundred dinars which you have put into a piece of paper which is now in your sleeve. I gave him the money and thought: this is the third reason.

Then he returned to me and said: come inside.

I went into the room where I found the Imam (as) sitting alone. He said to me: O Yusuf, hasn't the right time come for you? Isn't it the right time for you to take Islam?

I said: O my master, I have seen enough reasoning.

Then Imam (as) said: "Alas you will not become Muslim; but [you must know that] your son soon will become Muslim. And he is one of our Shi'ahs. O Yusuf! There is a group of people who think that our guardianship does not have any benefit for people like you. I swear by God that they lie. Our guardianship is even beneficial for people like you. Go for what you have come here [to Basra]; and you will see what is good for you.

The Christian said: I went to Mutawakkil's court, said whatever I wanted to say and then returned.

Hibbatallah says: after the death of the Christian, I saw his son. I swear by God that he had become Muslim and Shi'ah. He told me that his father died a Christian and he brought Islam after the death of his father. He always used to say: "I am the good news of my master!"[1]

Abul Qasim narrates from Zarafah that he said: Mutawakkil wanted 'Ali ibn Muhammad ibn Al-Rida (as) to walk on foot in front of him on the day of Salam. His vizier said to him: this will earn you ill reputation. Do not do it. Mutawakkil said: this should be done. His vizier said: if you want it to be done by hook or by crook then you should order all your commanders and other nobles to also walk with him so that the people do not understand that you only wanted him to walk on foot. Mutawakkil accepted his suggestion. Imam al-Hadi (as) walked on foot in front of him. This was done in mid summer. When the Imam (as) had nearly reached his home, he was drenched with sweat. Zarafah says: I met the Imam (as), helped him sit down near the passageway and dried his face with a handkerchief. Then I said to him: "Your cousin wanted to torment you by doing all this. Do not be annoyed with him in your heart.

---

1. **Al-Kharaj wal-Jariah**, 1:396; **Al-thaqib fi al-Manaqib**, p.553.

The Imam (as) said: "It is enough." Then he recited, "But they hamstrung her, whereupon he said:

{ 5> räGB ăøî ‰ãr 7Ï Œ Ç$§ pW»=0 Ùà2 Í#Š 'Î{qãGJ?}

"Enjoy yourselves in your homes for three days, that is a promise not to be belied!"[1]

Zarafah says: I had a teacher who pretended to be Shi'ah. I made fun of him and called him Rafizi. That day, when I went home, I told him in the time of Isha prayer: O Rafizi come here so that I can share with you what I heard today from your Imam (as).

My teacher asked me: what did you hear?

I let him know about what I had heard from Imam al-Hadi (as).

He said to me: I want to tell you something. Also, I want you to accept my suggestion.

I said: say it.

He said: if ‘Ali ibn Muhammad (as) has said something, then you should be careful and collect everything you have [in Mutawakkil's court]; because, within the next three days either Mutawakkil will die or he will be killed.

Hearing this, I became very angry with him. I abused him and sent him out of my home. He left.

Now I was alone. I contemplated and said with myself: "If I become a little careful, I will see no harm. If it – what my teacher said – happens, my care will be beneficial for me; if not, I will still not have lost anything. Therefore, I got on my horse; went to Mutawakkil's court and collected everything I had there. I also distributed my other properties as debts among my family members whom I believed the most. There was nothing left in my room but a mat on which I sat down.

Mutawakkil was killed during the fourth night and my life as well as properties remained safe. In this way I became Sh'iah, became close to

1. *Surat Hud, 11:65.*

Imam al-Hadi (as) and started serving him. I asked him to pray for me; and I also proved to be a good Sh'iah for him."[1]

The author of "Al-thaqib" Ibn Hamzah Tusi, narrates from S'aid ibn Sahl Basri known as Mallah that he said: there was a banquet at the house of one of the people of Samarra'. We all were there. Imam al-Hadi (as) was also among us. One of the persons started making fun of others and did not show any kind of respect for the Imam (as). Imam al-Hadi (as) said to Ja'far [perhaps Ja'far was Imam al-Hadi's (as) son, who later became famous as Ja'far Kathab]: this person will not eat anything from today's food but will hear some unpleasant news about his family which will change his pleasure and happiness into sadness and grief. The tablecloths were spread. Seeing this, Ja'far said: nothing can happen now and his [Imam's (as)] saying will prove to be void. But I swear by God that the person had just washed his hands and sat down on at the tablecloth ready to eat when his slave came in. He was crying. He said: go to your mother who has fallen from the roof and who is dying. Ja'far said: I said to myself that I will never doubt his actions any more. In this way I developed strong belief in him."[2]

Imam al-Hadi's (as) Positioning against Cults and other Deviated Groups

Imam al-Hadi's (as) position against Ghalis was known as crucial and he took beneficial steps in securing Shi'ahs' beliefs and taking them away from deviating factors and doctrinal misleading which would have eventually guided them to blasphemy and polytheism.

Imam al-Hadi (as) also tried to manifest the reality of this deviating line. Simultaneously, he played a vital role in unveiling those elements which lurked behind these deviations.

The available traditions state that the following people were among the Ghalis – exaggerators – during the time of Imam al-Hadi (as):

Ahmad ibn Hilal Abratai Baghdadi, Hussain ibn Ubaidullah Qumi who was banished for the same thing by the people of Qum,

1. Al-Majlisi, **Bihar al-Anwar**, 50:147
2. **Al-Thaqib**, p. 214.

Muhammad ibn Arooma, ‘Ali ibn Haska Qumi, Qasim Yaqteeni, Fahri, Hasan ibn Muhammad ibn Babaei Qumi and Fars ibn Hatam Qazvini.

Imam al-Hadi (as) wanted his Shi'ahs to treat these people in the following manner:

It has been narrated from Ahmad ibn Muhammad ibn ‘Isa that he said: I wrote a letter to Imam al-Hadi (as) in which I asked about the people who related such Hadiths to Imam al-Hadi (as) and his forefathers which are very harmful for the people. Moreover, I asked him some questions about obligations, customs and sins which they interpreted by their own method. I wrote in my letter that we were hopeful that our Imam (as) would write the answers to these questions for us and would make us grateful by telling us what is necessary for our safety as regards these sayings which are certainly taking the Shi'ahs towards devastation. I also mentioned in my letter that the people, who are doing all these, also claim to be divine guardians and call people to obey them. There is a person named ‘Ali ibn Haska and another named Qasim Yaqteeni belonging to the same group of people. What are your orders about their words?

Imam al-Hadi (as) wrote back: "Our religion is not so. Keep away from such matters."[1]

The Phenomenon of Pilgrimage and Its Role in Doctrinal Security

The Shi’as were taught by their Imams (as) to recite special forms of salutation texts when visiting their holy shrines. They could also recite them while being in distance and/or in remote locations. Teaching of reciting those salutation texts (ziyarat) to their followers by the Household (as) in particular and every Imam (as) in general was an important step for intensifying wakefulness of their Shi'ahs, influence of divine guardianship in their hearts and minds and their connection with the Household (as); and in this intense wakefulness and emotional connection there existed a very important doctrinal security which was the outcome of Imam al-Hadi's (as) special method.

---

1. **Rijal of alKashi**, 2:802, *hadith* no. 994.

When we go through these prayers (ziyarat), we find signs of doctrinal security in them.

To understand this meaning, it seems necessary that we should consider more deeply the following two prayers (ziyarts) which are related to Imam al-Hadi (as):

First The Salutation Text of Jami'a Kabirah

It has been narrated from Musa ibn Imran Nakha'ei that he said: I said to Imam 'Ali ibn Muhammad ibn 'Ali ibn Musa ibn Ja'far ibn Muhammad ibn 'Ali ibn Hussain ibn 'Ali Abi Talib (as): "O son of the Prophet (sawas)! Teach me some eloquent words containing the level of perfection, so that I can meet any Imam (as), I wish. Imam al-Hadi (as) replied:

"Say: Peace be on you, O family of the Prophet. You are the seat of the Divine mission. Unto you the Angels turn. You are the destination of Divine revelation; the originating source of mercy; the treasures of knowledge; the ultimate in forbearance; the foundation of generosity; the leaders of all nations. You administer and distribute the bounties. You are the elements of virtue, the pillars of goodness. You direct and guide mankind. You protect and support lands; the doors to faith, the trustees of the All-beneficent Allah; the distinguished descendants of the Prophets; The choice descendants of the Messengers; the Household of the best Individual in the estimation of the Lord of the worlds. And upon you be the mercy and blessings of Allah."

This prayer is one of the most important intellectual sources of the Household (as) from which one can deduct the specialties of sound thinking.

For this reason we will point towards some of the contexts in this prayer:

1. Selection of the Household (as)

In the first section of the prayer, Imam (as) has mentioned this great meaning:

A-Allah Almighty has bestowed upon the Household (as) His special generosity; He has made them the base for divine mission and [their

houses] the place for angels to come and go; as well as the place for the descent of revelation.

B-God granted this to them because of the perfect qu'alities which the Household (as) owned and with which they reached the peak of knowledge, forbearance, generosity and blessings.

C-The Household (as) were the base for the divine mission; because, Allah the Exalted not only chose them for leadership of the Muslims but He chose them for leadership of humanity.

2. The Household's (as) Movement

In another section of this great prayer, Imam al-Hadi (as) says:

"Peace be on the Guides (imams) to the Right Path. The lanterns in darkness; the patterns of piety; the actual ones endued with understanding; the ones of thought; the shelters for people; the inheritors of the Prophets; the perfect specimens; the most excellent calling unto the good; the decisive arguments of Allah against the inhabitants of the world, the Hereafter and the former. And upon you be the mercy and blessings of Allah."

"Peace be on the exponents of the views and beliefs which acquaint with the awareness of Allah. Wherever you are there are blessings of Allah. The wisdom of Allah is deposited with you. The secrets of Allah have been put in your safekeeping. You know the Book of Allah by heart. You are the successors of the Prophet of Allah; the children of the Messenger of Allah. And upon you be the mercy and blessings of Allah."

"Peace be on you who invite people to Allah; guide with clear arguments unto that which wins Allah's pleasure; abide by the laws of Allah; love Allah from the bottom of the heart; sincerely believe in the One and Only Allah; make clear that which is made lawful and that which is made unlawful by Allah. You are the honoured bondsmen; who speak not until He has spoken and act by His command; and upon you be the mercy and blessings of Allah."

The above mentioned lines lead to the following points:

A. In the history of mankind, there have always been two paths: the path of guidance and the path of misleading. Also there have been

leaders for each of the mentioned paths. The leaders coming from the Household (as) are the leaders who guide people on the right path; while on the other hand, those leaders who are not from amongst the Household but claim to be Imams and religious leaders of the people, lead the people towards ignorance and they are undoubtedly the misleading ones and against the Household's (as) path.That is why one must not learn but from the people of the Household (as) because the only right path is theirs.

B. In fact, the Imams (as) were the ones at the peak of wisdom and knowledge. They are the only shelter for the people of the world. They are the Prophet's (sawas) true successors. Indeed, they are the perfect people on the surface of the earth who must be followed everyone without exception. They are the people calling towards perfection; and others should move on their path.

C. The Household's (as) movement was a real Islamic Movement which had a connection with the people's souls and which was the continuation of the movement of all other Prophets (as). Therefore, every movement which claims for reformation of religious or worldly matters but does not move on the path of the Household (as) is a deviated movement. Only the Household (as) are the people of Divine Knowledge and blessings. They are the treasures of divine wisdom, protectors of divine secrets, carriers of the knowledge of the Book and the administrators of the Prophet (sawas).

D. Callers to the right path have a number of special characteristics which undeniably confirm their authentic suitability for being the correct individuals for the mission of guiding people to the path of Allah, such as:

1. They are the callers to Allah and they are leaders of the people in such a manner which earns Allah's pleasure.

2. Another quality of theirs is to remain constant in their mission.

3. They are noticeable by their pure love for Allah.

4. They show complete sincerity in the oneness of God.

5. Another of their qu'alities is to manifest the divine observances, such as divinely ordered lawful and unlawful things.

6. And the last thing about them is that they never do anything without the permission of Allah.

3. Shi'ah's Intellectual Structures

In the continuation of this prayer and in some other parts of it, we come to know about some points which define those intellectual structures which provided the basis for the Household's (as) call. It is obligatory for the Shi'ahs to act upon them and to obey their limits and restrictions. Consider this part of Jami'a Kabirah:

"Peace be on the Guiding Imams who call and lead to guidance. You are the loving guardians; the protecting defenders; the people who are followers of the remembrance of the Holy Qur'an; those who are in authority; the good which Allah has left with people; His choicest and His group; The store of His Knowledge; His argument, His path; His light, His proof. And upon you be the mercy and blessings of Allah."

"I bear witness that there is no god save Allah; the One and there is no partner with Him; just as Allah Himself testifies to His own Oneness; and His Angels also testify to His Oneness. And also his creatures who know the truth also testify; there is no god save He; the Almighty, the All-wise. I bear witness that Muhammad is His elect bondsman; His approved Messenger. He sent him with the guidance and the religion of truth that He may cause it to prevail over all religions; however much the idol-worshippers may be averse to it."

"I bear witness that all of you are the rightly guided Imams; the truly guided, the infallible; the highly revered, the favourites; the pious, the truthful; the chosen, the obedient servants of Allah who establish the rule of God; put into practice that which He wills; win and possess His excellence. He elected you to have His knowledge. He chose you to be aware of what issues forth or what comes to pass; placed His trust in you to let you know inside and out of His secrets. He strengthened you with His omnipotence; equipped you with His guidance; distinguished you with His clear proofs; glorified you with His Light; confirmed you with His Holy Spirit; chose you to represent Him on His earth so that you make evident manifest and establish His truth; give currency to His religion; protect His confidence; treasure His Knowledge; store and invest His wisdom; interpret His revelation; consolidate and preserve His Oneness; bear witness to the act of creation - you

witnessed all that has been created by Allah. You are the signs Allah has set for His servants. You are the torches that Allah lit in His lands. You show the direction to His path. Allah preserved you, guiltless and free from error, kept you safe from disorderliness; freed you from impurities; from being unruly, removed uncleanness from you and cleansed you with a thorough cleansing."

"So, you have glorified His majesty; have declared great His magnificence; have venerated His glory; have perpetuated mentioning Him; have consolidated His covenant; have made firm your pledge of obedience to Him; have advised people for His sake publicly and privately; have called to His way through words of wisdom and fair admonition; not sparing your own lives, took pains and made efforts to do as He willed; exercised self-control and faced untold hardships in His cause; established prayers; gave prescribed alms; advised to do that which is lawful; warned not to do that which is unlawful; strived in the way of Allah in letter and spirit; until you made known every aspect of His true Message; rendered clear the obligations; and defined the boundaries laid down by Him; communicated and propagated His constitution; demonstrated the rule of conduct approved by Him; and went ahead resolutely to accomplish that which is dear to Him; surrendered to His will; proved true the Messengers sent by Him before you."

According to these lines, the most original intellectual elements of the Shi'ah are as follows:

1. Having faith and bearing witness that there is no other god but Him and there is no partner with him.

2. Having faith and bearing witness that Muhammad (sawas) is His elect bondsman and approved Messenger.

3. And the Shi'ah Imams (as) are the rightly guided Imams; the truly guided, the infallible; the highly revered and the obedient servants of Allah who establish the rule of God.

Also in this part of the prayer, the scientific and educational aspects of the Household's (as) movement have also been mentioned in the following manner:

1. Glorifying His majesty; declaring great His magnificence, venerating His glory and perpetuating mention of Him;

2. Having consolidated His covenant; making firm pledge of obedience to Him;

3. Advising people for His sake privately and publicly;

4. Calling to His way through words of wisdom and fair admonition;

5. Not sparing their own lives; taking pains and making efforts to do as He willed; exercising self-control and facing untold hardships in His cause;

6. Establishing prayers; giving prescribed alms; advising to do that which is lawful; warning not to do that which is unlawful;

7. Striving in the way of Allah in letter and spirit and making known every aspect of His true Message; rendering clear the obligations; and defining the boundaries laid down by Him;

8. Surrendering to His will;

9. And proving true the Messengers sent by Him.

4. The Partisans of the Household (as)

In another part of the prayer, the Imam (as) has explained many facts, which are as follows:

First Fact: the people can be divided into two groups: the first group consists of the partisans and followers of the Household (as) who are the guided ones while the second group consists of their enemies who are the misled ones. Imam (as) said:

"Therefore whosoever turns away from you misses the aim (and deviates from the right path); whosoever closely adhere to you reaches the destination whosoever falls short of that which is as it ought to be in your case compare and contrast to lower in grade destroys himself. Verily truth is with you amid you in you and it always directs itself to you. You deserve it as it stays permanently with you. The inheritance of prophethood is with you. You are the ultimate destination to which the people will have to come back to give an account of themselves before you. It is your privilege to separate evil from good in clear

words in the light of the signs' guidelines of Allah you are fully aware of because for His unavoidable decrees and plan He relies upon you."

"You are the true reflection of His light and Signs; authority to guide has been conferred on you. He who is fond of you is a friend of Allah; whoso turns against you comes into conflict with Allah, he who loves you is a beloved of Allah; whosoever bears a grudge against you holds Allah in contempt; whosoever takes refuge with you takes asylum with Allah."

"You are the main means of approach to the right way. You are the greatest path (to Allah). You give witness to what takes place in this mortal world. And you are the intercessors (for the believers) on the Day of Judgement. You are mercy perpetual and progressive; the signs highly valued and treasured; mainstay well guarded; forum of justice wherein people are put to test and trial. Whoso comes near you is saved and assured a blissful afterlife. Whoso does not come near you is ruined, doomed to everlasting distress."

"You invite people to Allah; show the right way leading to Him; believe in Him; willingly surrender to Him; act upon His law and command; guide to His path; exercise authority in the name of His word."

"Happy and successful is he who stands by you; lost and desolate is he who forsakes you; indistinct and little known is he who knows better but denies you. Whosoever separates himself from you goes astray. Whoso clings to you attains his purpose. Whoso takes refuge with you saves himself; blessed is he who becomes aware of your truthfulness. He who is watched over by you finds the right path. Whoso follows you shall dwell in Paradise. Whoso turns against you shall rot in Hell. He who says 'no' to you in fact renounces the faith. He who makes war against you is as bad as a polytheist. He who forsakes you shall find himself in the lowest tier of the burning fire."

Second Fact: Whosoever is a partisan and friend of the Household (as) knows their real value in the presence of Allah. That is why we found Imam al-Hadi (as) in another part of the prayer saying:

"I know for sure that certainly you are like what is said above and shall continue to be so in future. Your souls, light and form are made from the same clay. They are thoroughly pure and altogether

infallible. Allah created you in the form of light; then kept you closely attached with His Throne. Until you were sent down in this world as a favour to us; allowed you to pronounce and praise His name aloud in the Houses of Allah; made our sending blessings on you and being loyal to you as signs of the legitimacy of our birth; and the purity of our souls; and the refinement of our manners: and His forgiving our sins. We thus have become among those who believe undoubtedly in your (excellent) virtues; and by becoming aware of your true status we have been distinguished."

Third Fact: The third reality mentioned in this prayer is encouraging everyone to propagate the Household's (as) mission and making their virtues and greatness known until there remains no goodness but it is lit with the great light of the Imams (as).

We read in the continuation of the prayer:

"Allah made you reach the noblest position of glory; the highest station nearest to Allah; and the loftiest status of the Messengers where none can ever reach you; nor can anyone surpass you; nor can anyone ever precede you; nor can anyone look forward to reaching your positions; even the favourite Angels did not succeed to acquire it; nor the commissioned Prophets; nor a friend nor a martyr; nor scholar nor an ignoramus; nor an inferior nor superior; nor a pious faithful; nor a wicked sinner; nor an obstinate tyrant; nor a devilish rebel; nor any other being that has ever been; except that Allah informs them of the grandeur of your decisive authority; importance of your thoughtful ideas; power of your meaningful intelligence; thoroughness of your enlightenment; strength and goodness of your essence; proof of the durability of your office; distinction of your position and the glory of your rank and dignity in His estimation; your venerable grace in His perception; your special friendship with Him and the closest nearness you have near Him."

Fourth Fact: the fourth reality mentioned in the prayer is to bear witness about the beliefs of the Imams (as) and act with accordance to them:

"My father, mother, family, property and possessions are at your disposal. I beseech Allah and you to bear witness that I believe in you and in that in which you believe. I renounce your enemies and

whatever you renounce. I am fully aware of your glorious purpose; and of the deviation of him whoever oppose you. I am your friend and a friend of your friends. I dislike your enemies and strive against their designs. I am at peace with those who make peace with you. I take the field against those who march against you. I accept as true that which acknowledges your truth. I prove false that which takes stand against you. I follow in your footsteps. I am fully aware of your rights and privileges. I recognize your superiority over others. I carry and preserve your knowledge."

One of the justifications for developing faith in the Household 's (as) divine guardianship and return is the following saying of Imam al-Hadi (as):

"I take refuge under your protective shelter. I respond to you. I know for sure that you will come back. I believe in your promised return. I anticipate and look for your just and fair order. I anticipate the advent of your State. I hold fast to that which you have said. I carry out your orders. I take shelter in your neighbourhood. I make a visit to do homage and praise you; for me your resting abodes are sanctuaries; in the court of the Almighty you are my advocates. I seek His nearness through you; for seeking fulfilment of my wants and desire; under all circumstances I follow you to make headway. I believe in your invisibility visibility; Presence, absence and in the first of you and the last of you. I entrust to you the total charge of everything concerning me. I gladly consent to that which you think is good for me from the bottom of my heart I surrender to you. Your opinion is my opinion. I am prepared and ready to stand up for you till Allah the Supreme gives new life to His Religion through you; brings you back again in His ‘Days’; manifests you to set up His fair and just rule; you take root in and take possession of His earth, the world; so I am with you; with you, not other than you; I have full faith in you; I love and cherish the last of you just as I love and cherish the first of you. I turn to the Almighty Allah disconnecting all links with your enemies; from Jibt and Taghoot; and the devils and their followers, who took liberties with you; the renegades who suppressed your rights; the turncoats who ran away from your guardianship; the swindlers who usurped your succession; the unbelievers who hesitated to accept you as true; the deserters who turned against you; and from every affinity apart

from you; every allegiance other than unto you; from the leadership which directs to the Fire."

"May Allah keep intact my love and attachment with you forever; and make me adhere to your creed; find obedience to you convenient; obtain your intercession; be among your fortunate disciples who hold fast to your traditions; and make me follow in your footsteps; and track your Path; abide by your guidance; to be raised in your group on the Day of Judgement; brought back during your reappearance; called upon to help you in your administration; honoured to live in your safe and sound supervision, right there in the middle of your 'days'; delighted and thrilled by seeing you in person."

"My father, mother, children, possessions and myself are at your disposal; whoso desires nearness to Allah in fact makes a beginning with you; whoso professes the Unity of God in fact takes after you; whoso moves towards Him has to turn to you. O my masters, I cannot count and mention your merits. I am unable to come up to the height where your true appreciation can be enjoyed, and your real class can be determined. You are the light of the virtuous; the guides of the pious; the claims of the Omnipotent (Lord). Allah created you in the first place and then disclosed to you His plan of creation; on account of you, He sent down abundant and fal-spread rain; because of you the sky prevents itself from falling down over the earth unless He permits; due to you He drives away troubles and dismisses hardships; with you is that with which His Messengers came down; and with which His Angels descended; and to your forefather; the Truthful Spirit was sent. Allah has given you that which He has not given to any one in the whole universe."

"All the highborn hang their heads before your noble lineage; every valiant lord submits to you in your obedience; every type of heroism is dwarfed before your completeness and perfection; everything humbles itself in front of you; your light illuminates the earth; those who love and cherish you attain their goal; and conduct themselves to Paradise; and those who forsake your friendship earn displeasure of the All-Compassionate."

"My father, mother, myself, my children and possessions are at your disposal. Although people make mention of you; your names are called along with other names; your figures appeared among other

humans; your souls rest with other souls; your beings existed side by side with other beings; your traditions are cited with other traditions your resting places are seen amidst others; but most gracious are your names; most generous and merciful are your lives; superlative is your nature and disposition; befitting is your station; dependable is your covenant; true is your promise; your words give light; your administration is just and fair; Piety is your will; your deeds are good; doing good is your manner of living; generosity is your habit; fair dealing, conformity to reality and helping others are in your nature; your words are final and decisive; your opinion is based upon knowledge, temperance and forethought; if goodness is mentioned, you are its beginning; and its origin, branch and core, and its resting place and its ultimate."

"My father, mother and myself are at your disposal. How shall I describe the beauty and goodness of your merits? How shall I define the grace and decorum you displayed in the hour of test and trial? It is on account of you that Allah pulls us out of the depth of degradation; sets us free from the clutches of hardships; takes us to safety from the precipice of annihilation and from falling into the Hell."

"My father, mother and myself are at your disposal; because of our friendship with you Allah taught us the laws of our religion; put in order that which had been spoiled and corrupted in our world; by being loyal to you, the Word has been completed; and Grace has become great; and discord has turned into togetherness; and only by our loyalty to you is the obligatory obedience (to Allah) accepted; and obligatory adoration is only yours; and so are the highest ranks; and so is the Praised Standing; and so is the renowned station in Almighty Allah's view; and the topmost office; and the supreme rank; and the admitted intercession. O our Lord, we believe in that which Thou has sent down and follow the Messenger; so write our names among those who bear witness. Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower; Immaculate is our Lord! Indeed Our Lord's promise is bound to be fulfilled."

"O trusted representative of Allah; the barriers of wrongdoings separating me from Allah cannot be removed save by attaining your satisfaction; therefore in the name of the divine authority delegated to

you; the administration of the human society entrusted to you; and joining obedience to Him to obedience to you. I implore you to pardon my sins, and to intercede for me; for I obey you; he who obeys you in fact obeys Allah; he who disobeys you in fact disobeys Allah; he who loves you in fact loves Allah; he who hates you in fact hates Allah."

"O Allah, had I known interceders that are closer to You than Muhammad and his Household, the virtuous and pious Imams, I would have chosen them to intercede for me before You. So I beseech You by their right that You have made obligatory upon us to follow. To include me with the group of those who recognize their right and them. And with the assembly of those on whom You will have mercy on account of their (Muhammad and his Household) intercession. Verily, You are the All-merciful. Blessings of Allah be upon Muhammad and his infallible Household. And His thoroughness. Allah is Sufficient for us! Most Excellent is He in Whom we trust!"

From the abovementioned lines the following points can be deducted:

1. The need for developing faith in Imams' (as) return and establishment of their own government;

2. The importance of pilgrimage to the Imams' (as) shrines;

3. The importance of faith in the return;

4. The importance of faith in their hidden as well as manifest deeds;

5. The need for preparation to help their governments under any conditions so that their governments are well-spread on the surface of the earth;

6. The need for aversion from their enemies;

7. The happiness of the faithful for what Allah has given them through the Household (as);

8. Understanding this fact that the Muslims' unity is not possible but only under shelter of the Household 's (as) guardianship.

9. Believing in the Household (as) is not the result of an emotional decision, but it must be the result of a complete wakefulness, awareness and research.[1]

Second Ziyarat Ghadiriyah

One of the most important prayers which is very special to all members of the Household (as) is the prayer of the day of Ghadir; because it is symbol for the Islamic World, too. Ghadir was the day when the holy Prophet (as) mentioned the guiding path for his Ummah when the time would come for him to leave the world. For this, he chose Imam ‘Ali (as) and introduced him as caliphnd successor for all the Muslims.

Imam al-Hadi (as) visited the holy shrine of his grandfather, Imam ‘Ali (as), in the year when al-Mu’tasim, the 'Abbasid calipha, brought him from Madinah to Samarra’. Imam al-Hadi (as) visited his grandfather Amir'ul- Mu'minin with this wonderful ziyarah in which he mentioned the virtues of Imam ‘Ali (as) and the political and social problems he suffered during that era. We mention here some passages from the ziyarah:

1. Imam al-Hadi (as) has said in the prayer of ghadir that his forefather Imam ‘Ali (as) was the first person inclined to Islam and he developed faith in Allah and welcomed the call of His Prophet (sawas). Addressing his grandfather, Imam ‘Ali (as), he said: "And you were the first one who believed in Allah and offered prayer to Him, fought in His way, and did well in the house of polytheism where the earth was full of deviation and Satan was worshipped openly."

There are a great number of traditions saying that the Commander of the faithful, ‘Ali (as) was the first person who believed in the prophecy of the Prophet (sawas); acknowledged his Prophethood and accepted the call to Allah. After the death of the Prophet (sawas), he was the first person to call people towards the religion of Allah.

Ibn Ishaq has narrated that:

The one whom history names as the first person developing faith in the Prophet of Allah (sawas), offering prayers with him and

1. **Minhaj al-Teharruk indal Imam Hadi**, p. 113 to 120.

confirming whatever he had brought from Allah was ‘Ali ibn Abi-Talib (as) who was just ten years old in those days.[1]

Tabarani narrated from Abi-thar with his own account which said that he said: the Prophet of Allah (sawas) raised the hand of ‘Ali (as) and said: "He is the first person to have faith in me and he will be the first person shaking hands with me on the Day of Resurrection…" [2]

Also, the Prophet (as) said to Aisha: "This ‘Ali ibn Abi-Talib (as) is the first person converting to Islam."[3]

And there are many other traditions which confirm this saying.

2. Imam al-Hadi (as) mentioned the Commander of the faithful's (as) Jihad, bravery and constancy during battles in his ziyarah. He said:

"You had the memorable situations, famous occasions, and great days; the Day (battle) of Badr and the Day of al-Ahzab whose victory became possible just by your divine hands:

ÇÌÈ ‰ßqãà¬9$«‹ ‹ bqZãŸ?r •Å$Ys‰ÛU qà‰Ïó=/r ãÁ¤{$ÏM î– }

bqàÿ»Z‰ãqà ÎÇÌÈ #‰ƒ© #“‰– {qã‰ãr šc qã‰s‰ ’Ìç‰7 Ï$Zd

¤ÿí$Ô M9$‰ ÎÇÌÈ #Yrêâ ŸvÎ yãqr ‘r ª $$R‰ãr $B Ö •B NÍ‰qà ’Î ûï‰Ó‰

bqãqà ÓÉZ9$‰ã‰B ×ƒí• ùãÉêó„r {qãÅ_ö‰ ‰ã9 P$)ã ÿv >Ìƒ Ÿd'»ƒ ‰ã‰B

{ÇÌÈ #Y–•ï ŸvÎ br‰ƒí•ãbÎ ¤'ÿèÍ ‘ Ïd $Br ¤'ÿã $Z?qãÇ‘bÎ

"When the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah. There the believers were tried and they were shaken with severe shaking, and when the hypocrites, and those in whose hearts was a disease, were saying:

---

1. **Al-Sirah al-Nabawiyah**, Ibn Ishaq, 1:262; also in **Tabari**, 2:312, **Tafsir al-Tha'labi**, 4:83, Ibn Kathir, **al-Bidayah wa'l-Nihayah**, 3:35.
2. **Faidh al-Qadir**, 4:358.
3. **Al-Istee'ab**, 2:759, Ibn Asakir, **Tarikh Madinat Dimashq**, 42 :44;**Usd al-Ghabbah**, 4:543.

Allah and His Messenger promised us naught but delusion, and when a party of them said: O people of Yathrib, there is no place to stand for you here, therefore go back, and a party of them asked permission of the Prophet, saying: Surely our houses are exposed; and they were not exposed; they only desired to flee away."[1]

And Allah said:

ª! $ -‰ ¹ r ¼ãêqÏ‘r ª! $ $R‰ãr $B #‹»d {qä‰ >#"ôn[$ bqãÏs3ø‹ #ä‘ $Ð9r}

{ $VŠÏóÌr $Z‰Jƒ)wÎ) tÌèŠ#– $Br ¼ãêqÏ‘r

"And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission."[2]

Then you killed their Amr and defeated their parties and Allah turned back the unbelievers in their rage:

A$Fé‰ûïÏs3ø‹ ª! $'".r #[öz {qäZƒ Ò9 tÌgèóÎ {rãy. ûïÍ‰ª! $Š‘r}

{ #Yí•ã $ÆÈ‰ ª! $šc ¼.r

"They did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty."[3]

And on the Day of Uhud:

{ tÌa1•-zéÌ tÌà2 qãƒâqÏ3$r ‰m¡ #?ã šc ¼ãr ŵr šc rßèÁêÎ}

"When you climbed (the hill) and paid no heed to anyone, while the Messenger was calling to you from the back, but you drove away the polytheists from the Prophet (sawas) on the right and on the left until

1. *Surat al-Ahzab, 33:10-13.*
2. *Surat al-Ahzab, 33:22.*
3. *Surat al-Ahzab, 33:25.*

Allah drove them from it (war) fearfully and gave victory by you to the (disappointers)."[1]

And on the Day of Hunayn as Allah said:

Ùß öF{ $Ñà6 øæ M%$Ê r $Zø© Nà6 Zã ÇóêN=ù Nà6 ê Ø. Nà6 G% f ã& ø}

'?ãr ¾ÏIqP‘ 4?ã ¼çG^<Å™ ª! $A“R& Ñê ÇÈÈ šú ïÍ‾Bˆ NçÑÐ Ñê M6ã‘ $J‾

{ ûüÏ Bs3Ñ$

"When your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating. Then Allah sent down His tranquility upon His Messenger and upon the believers. And the believers were you and your companions."[2]

And on the Day of Khaybar:

{ Zqä B «! $Rgã b%.r •»/ÑF{ $Šc qŠãŸ @% `Ï ¹$(Rg»ã (qÇ.)9r}

"WhenAllah showed the weakness of the hypocrites and cut the roots of the unbelievers- praise be to Allah the Lord of the worlds- And certainly they had made a covenant with Allah before that they would not turn (their) backs: and Allah's covenant shall be inquired of."[3]

3. Imam al-Hadi (as) continues: "And you participated with the Prophet (sawas) in all his wars and battles holding the banner before him, and beating with the sword in front of him. Then for your well-known resolution and insight on affairs, he made you the emir in the battles and there was no emir over you."

In the continuation of his ziyarah, Imam al-Hadi (as) mentioned Imam ‘Ali 's (as) sleeping in the bed of the Prophet (sawas), protecting the Prophet’s (sawas) life and endangering his own life in theprocess;

1. *Surat Al ‘Imran, 3:153.*
2. *Surat al-Tawbah, 9:25-26.*
3. *Surat al-Ahzab, 33:15.*

because, all the people of Quraish had decided to kill the Prophet (sawas) during that night. In this manner, Imam 'Ali (as) becomes the first devotee in the way of Islam. In this part of his Ziyarah, Imam al-Hadi (as) says:

{ ûïÍ̈Ï$¨Ï$¨Ï$¨

the most important and useful factors in elevating the level of knowledge; and certainly was known as one of the very basic needs of Shi'ah groups.

The next thing was to provide the trained scholars with respect in the society. It was something which was attempted by all members of the Household (as) without exception.

However, Imam al-Hadi's (as) era had its own specialties in this regard; because this was the time when all necessary preparations for the period of occultation were to be done. The period of occultation will also be called the period of separation of the Shi'ahs from their Imam (as). In such a time, the Shi'ahs had no other shelter but to be in contact with divinely learned men who were the creditors for permissible and impermissible things and who were the only intellectual refuge for the Shi'ahs.

That is why we can see that the last two Imams – Imam al-Hadi and Imam Hasan 'Askari – gave great importance to learned men and intellectuals. It was to the extent that these Imams (as) even called the learned men the guardians of the orphans of the family of Muhammad (as). Imam al-Hadi's (as) respect for such people is something very important and commands everyone's attention.[1]

Those who research about the cultural inheritance of Imam al-Hadi (as) come to know that his teachings to society, on the one hand were very important in making the ways of knowledge clear and manifest about acknowledging the Household (as), and on the other hand were continuous and he always tried to increase their depth.

If we want to understand the importance given by Imam al-Hadi (as) to profound thought and the training of people in correct scientific methods, it is enough for us cast a glance at the letter which he wrote to the people of Ahwaz.

Training Security

Despite all conditions which were brought into effect for keeping him away from his Shi'ah followers and partisans, Imam al-Hadi (as)

1. The third part, first section of this book, Risalat al-Imam ila Ahal al-Ahwaz.

always kept fulfilling his responsibilities regarding training his partisans by any possible but effective means. Sometimes, he prayed for some of his Shi'ahs in the holy presence of Allah, while on some occasions he gave his Shi'ahs money and in this way removed their material needs. Also, on some occasions he would stop them in clear words from doing wrong.

We can see that in Mutawakkil’s conspiracy to trap Imam's (as) brother, Musa Mubarqa, by asking him to do something totally suitable for him and which would degrade him, Imam al-Hadi (as) stopped his brother, discussed with him, informed him about the spiritual threats and told him what was going to happen at his meeting with Mutawakkil, before he –Musa – met Mutawakkil.[1]

Imam al-Hadi (as) kept telling his followers about consideration for Allah and seeking only His refuge on different occasions and in different ways; so that they would understand this meaningful principle in their lives:

Abu Fahham from Abul Hasan Muhammad ibn Ahmad narrates that he said: my father’s uncle said, "Once, I went to Imam ‘Ali al-Hadi and said to him, ‘O my master, this man (he meant al-Mutawakkil, the 'Abbasid calipha) has turned his back to me and stopped my salary, and this is because he knows I have kept [loyal] to you.’" I asked Imam al-Hadi (as) to intercede for me with al-Mutawakkil. Imam al-Hadi (as) said to me, ‘You shall be satisfied inshallah.’ During the night, the messengers of al-Mutawakkil came to me and I hastened with them to the calipha. When I got to the palace, al-Fath the doorkeeper scolded me for my delay and allowed me to go in to al-Mutawakkil. The calipha received me with smiles saying, ‘O Abu Musa, what made you busy and forget us? Do you need anything from me?’

I asked for what I needed and for my salary that had been stopped. Al-Mutawakkil ordered me to be given more than what I wanted. I left, delighted. I saw al-Fath at the door and said to him, ‘Did ‘Ali ibn Muhammad (Imam Hadi) come here?’

1. **Al-Kafi**, 1:502.

Al-Fath said, ‘No.’

I said, ‘Did he send a book?’

The doorkeeper said, ‘No.’

Abu Musa continues: I went to Imam al-Hadi (as), and when I had the honour of being before him, Imam al-Hadi (as) said to me, ‘O Abu Musa, I see satisfaction on your face.’

I said submissively, ‘It is by your blessing, my master. But, it was said to me that you neither went to him (to al-Mutawakkil) nor did you ask him for anything.’

Imam al-Hadi (as) smiled and said, ‘Allah the Almighty has known from us that we do not resort in serious matters except to Him, and do not rely in misfortunes except on Him. He has accustomed us to His response whenever we ask Him for something, and we fear that if we change, He also will change with us."[1]

It is narrated from ‘Ali ibn Ja’far that he said:

"I was betrayed near al-Mutawakkil who threw me in prison. I remained in prison for a long time and I could not bear it any longer. Therefore, I asked an agent of the 'Abbasid government to intercede for me to be set free and I would give him three thousand dinars for that. The agent went to Ubaydillah, who had a good position near al-Mutawakkil, and asked him to intercede with al-Mutawakkil for ‘Ali ibn Ja’far. Ubaydillah responded to him and interceded with al-Mutawakkil to set ‘Ali ibn Ja’far free, but al-Mutawakkil refused and said to him, ‘If I doubted you, I would say you are a Rafidhi (Sh'iah). This is a deputy of Abul Hasan al-Hadi and I have determined to kill him.’

Ubaydillah regretted my intercession and told my friend (the agent) that al-Mutawakkil had determined to kill me and there was no chance of setting me free. I became so distressed and wrote a letter to Imam al-Hadi (as) saying to him, ‘O my master, please do something for me! I fear I may lose my faith.’ Imam al-Hadi (as) replied to me, ‘Since

1. Sheikh al-Tusi, **al-Amali**, p.286.

the matter has reached this point with you, I will pray to Allah for you.’ The week had still not ended and I was set free."[1]

The general method which Imam al-Hadi (as) used for training his partisans can be summarized in the following:

1. Training them through traditions and Hadiths containing the most important concepts of training them as human beings;[2]

2. Stressing on obeying Allah the Exalted;

3. Stressing on the importance of consideration towards Allah in fulfilment of one's needs and asking no one but only Him for one's necessities;[3]

4. Importance of duaand constancy in this regard is the spirit of oneness and reliance on Allah the Exalted;

5. Praying for the faithful;

6. Trying for solve the problems of the faithful;

7. Emotional connection with pious leaders – which is only seen in the people of Household (as) – by the means of ziyarat and studying their lifestyles.

To understand Imam al-Hadi's (as) praying for the faithful and his attempts to remove their needs, it is worthwhile to consider the following examples:

1. The previous tradition in which ‘Ali ibn Ja’far had written to Imam Hadi:"O master, please do something for me! I fear I may lose my faith." And Imam had written his answer saying: "Since the matter has reached this point with you, I will pray to Allah for you." And only after some days he was set free from prison.[4]

2. Allama Majlisi quoted from kitab al-khazaain: It has been narrated from Muhammad ibn Faraj that he said: Imam al-Hadi wrote to him,

---

1. Al-Majlisi, **Bihar al-Anwar**, 50:184. Iktiar M’arifat al-Rijal, 2:886.
2. Imam al-Hadi's (as) ethical and training inheritance, the last part of the fourth chapter.
3. **Tuhaf al-’Uqul**, p. 361; Al-Irbili**, Kashf al-Ghummah**, 3:176.
4. **Iktiar M’arifat al-Rijal**, 2:866.

‘O Muhammad, manage your affairs and be careful!" My affairs were already managed and I was careful so I did not know why he wrote to me in this way until an agent from the government came, tied me, and removed me from Egypt after confiscating all that I possessed. I was in prison for eight years and then a book came from him to me in prison saying, ‘O Muhammad, do not reside in the Western District!’ I read the book and said to myself: he writes to me so, though I am in prison! It is wonderful!! After short time I was set free."

When Muhammad ibn Faraj returned to Iraq, as ordered by the Imam (as) he did not stay in Baghdad but went to Samarra’.

Muhammad ibn Faraj said: After I was set free from prison, I wrote to Imam al-Hadi asking him to pray so that Allah returns my properties to me. He replied: "Whatever has been taken from you will soon return to you; if this does not happen, there is still no harm in it for you."

‘Ali ibn Muhammad Nofali says: "when Muhammad ibn Faraj went to the region of Askar, a letter was written for him stating the imminent return of his properties; but he died before he could receive the letter."[1]

Fulfilment of the needs of the faithful not only carried an aspect of training but it was also a very important step of Imam al-Hadi (as) for securing economical strength; because it was a factor of their economical freedom which provided them with contentment against many difficulties and problems which had been created for them by the rulers in order to degrade them in any possible way.

Securing the necessary security reasons

Despite of all the hurdles placed in the way of Imam al-Hadi (as) and the Shi'ahs for putting them under the scrutiny of a pitiless government, and in spite of segregating the Shi'ahs from their Imam and compelling Imam al-Hadi (as) to remain in Samarra’, Imam al-Hadi fulfilled his responsibility of providing his Shi'ahs and followers with safety. The actions taken by Imam al-Hadi (as) in this regard can be named as below:

1. Al-Majlisi, **Bihar al-Anwar**, 50:140, **al-Kafi**, 1:500.

Providing his Shi'ahs with a complete security and observing their common and special policies; removal of their necessities; making them aware of governmental conspiracies; making them aware of the ways of how to remain safe; telling them how to work secretly with each other so as to remain safe from being trapped by government officials.

Imam al-Hadi’s (as) recommendations show his great care about this problem as well as the upcoming happenings and events. The orders which were given by Imam (as) to his Shi'ahs were carried to them verbatim. Sometimes, these orders were even conveyed to them before the onset of any unpleasant event, so that they could manage to extricate themselves, safe and sound, from any upcoming difficulties. That is why we find Imam al-Hadi's (as) activities the most pre-planned and correctly programmed. This meaning can also be deduced from the letters which Imam (as) wrote to his partisans; the letters which carried different but useful instructions as to how to face the difficulties and hardships.

Some examples regarding an aspect of the mentioned methods, means and guidance are being given in the following lines:

1. Warning the Shi'ahs from writing Some Special Contexts

Imam al-Hadi (as) prohibited his followers from writing some particular things, especially those which were related to some topics such as connections and conditions of the Shi'ahs, and their positioning against the government. It has been narrated from Da’ud Sarmi that he said: My master Imam Al-Hadi (as) ordered me to do many actions then he tested whether I had retained them all. When he noticed that I could not maintain them all, he took a pen and wrote, "In the Name of Allah the Beneficent the Merciful; I will remember it, Insha'Allah. All matters are in Allah's hand." I smiled and the Holy Imam (as) asked me why. I said, "Allah make me your sacrifice, this record reminds me of the report that one of our acquaintances related to me on the authority of your grandfather Imam Al-Rida (as). He said that whenever the Imam (as) ordered a matter, he used to write down: "In the Name of Allah the Beneficent the Merciful. I will remember it, Insha'Allah." The Holy Imam (as) said: O Da’ud, I am honest to tell

you that the neglecter of the Bismillah is as same of the neglecter of the (obligatory) prayers."[1]

In the above tradition it is mentioned that Imam al-Hadi (as) related secrecy and self-security with another Islamic principle namely "taqiyyah" related to which there are even verses from the Holy Qur'an, such as:

{ ãΑÌ øŒ Î ¼çμ¯ΡÎ) ÏΘöθs) ÏiΒ ÏΒ ÏμÎ/

the daughter of "Ubaid ibn Zorara" and the granddaughter of "Zorara ibn A'een": a famous companion of the Prophet (sawas). Abu Ghalib Zorari –who also belonged to this tribe– wrote in his magazine known as "the magazine of Abu Ghalib" in this regard: Imam al-Hadi (as) used this title for his companion, Sulaiman ibn Hasan ibn Jaham, to keep him unknown and hidden from the eyes of the enemies. Later, this title became famous and all our family was known with it. Imam al-Hadi (as) wrote letters to Sulaiman ibn Hasan ibn Jaham about different affairs of Kufah and Baghdad.[1]

3. Cautions his Companions about Talking in Public Places

Imam al-Hadi (as) stopped some of his companions and warned them not to discuss or enquire about different matters in public places, which were undoubtedly riddled with the presence of hidden government agents and informers.

It has been narrated from Muhammad ibn Sharaf that he said: "I was walking with Imam al-Hadi (as) in Madinah. Imam (as) asked me: "Aren't you Ibn Sharaf?" I said: "Yes." Then I wanted to ask him some questions, but before I could start, he said: "We are walking through a public place which is not an appropriate place for asking and answering questions."[2]

4. Influence in Governmental System

After the decline of the Amavidd dynasty in 232 A.H., Bani Abbas started overruling the Islamic Government with force and cruelty. They oppressed the people and effected corruption. In their time, killing, banishment and snatching people's rights was something very common. Since the government had no legality on the Islamic level, working with them was also something against Islamic rules. That is why Muhammad ibn ‘Ali ibn Issa– one of Imam al-Hadi's (as) companions – wrote asking whether working for the 'Abbasids and taking salaries from them was permissible. Imam al-Hadi (as) said, 'That which happens by force and subjection is pardoned by Allah, otherwise, it is hated. There is no doubt that the little of it is better

1. **Tarikh Kufah**, p. 393.
2. Al-Irbili, **Kashf al-Ghummah**, 3:178.

than the excess. Expiation for it is that someone does what may delight us and our followers.' Imam al-Hadi (as) said in his reply that Allah did not punish anyone, who worked for the 'Abbasids, if his work was by force and subjection but, if it was by one's will, it would be hated - or it might mean forbidden in this case. Imam al-Hadi (as) said that expiation for one who worked with the 'Abbasids was to delight the Ahlul Bayt (sawas) by carrying out the needs of the faithful and the poor and saving them from misfortune and oppression (of the government). Jurisprudents have mentioned many traditions in their studies on "working with tyrants".

When the letter of Imam al-Hadi (as) came to Muhammad ibn ʿAli ibn Isa, he wrote to the Imam, 'I want to work with them to cause them trouble and to take revenge on them through being close to them.' Imam al-Hadi (as) replied, 'Whoever does so his work is not unlawful, but rather he will be rewarded (by Allah)."[1]

In the two above mentioned traditions, Imam al-Hadi (as) has mentioned the rules about how to cooperate with cruel rulers. These rules can be summarized in weakening them as well as strengthening the weak Shi'ahs.

5. The Administrators' Organization

After the Household (as) had successfully played their role as religious guides for their Shi'ahs on different levels; after they successfully mentioned the importance of their divine guardianship for them; and after the number of Shi'ahs and followers of the Household increased geographically, the Imams (as) felt the need for some true companions and administrators with ability of removing the religious needs of the Shi'ahs in their own regions and to become the bondsmen between the Shi'ahs and the Household (as). It was then that the Household introduced their reliable men as their administrators in different regions and asked the Shi'ahs to consult them for their religious matters.

---

1. **Mustatraf al-Sara'ir**, p. 68, *hadith* no. 14; **Wasail al-Shi'ah**, 17:19, *hadith* no. 9.

The responsibilities carried by these administrators were explaining religious laws, political and social positioning, leadership, giving ethical and educational suggestions, receiving religious rights and then spending them among Shi'ahs under pre-planned conditions, solving disputes, guardianship of endowments and the properties of those who had not the ability of doing so and did not have anyone to guard their properties.

A person taking charge of the above mentioned responsibilities as the Imam's (as) administrators did not only have to possess strong faith, knowledge of Islamic laws, political intelligence and command over the hidden Imam's (as) secrets and his followers from the eyes of the rulers and their informers but he also had to be a truthful and just person.

Some of these administrators were directly in contact with the Imam (as) while others were in contact with the Imam (as) through another of his administrators who was known as the centre for the other administrators living in one or nearby regions.

This connection system was certainly already established during the time of Imam Sadiq (as) and possibly in the time of Imams (as) before him. However, the network expanded considerably becoming substantially widespread and stabilized after the era of Imam Sadiq (as). This was due to political changes and newly generated troubles which endangered the Shi'ahs' security.

This system started its serious and widespread activities from the time of Imam Jawad (as) till the minor occultation period providing the Shi'ah origins with safety and keeping them secure from dispersion.

It is because of the mentioned system and the active members involved in it that transformation to the time of the occultation of Imam Mahdi (as) was provided; also the ratio of the possible dangers for Shiism after Imam Mahdi's (as) occultation became extensively less. We can even see that this system continued its activities at the time of Imam Mahdi's (as) minor occultation. The envoy of Imam Mahdi (as) in the period of his minor occultation would guide all his other companions on his behalf. On the other hand, he was the bondsman between Imam (as) and his followers and companions.

The areas of the administrators' authority were: in Hijaz: Madinah, Mecca, Yemen; in Iraq: Kufah, Baghdad, Samarra', Wasit and Basra; in Iran: the great Khurasan consisting of Neishabour, Bayhaq, Sabzawar, Bukhara, Samarqand, Herat, Qum, Aawa, Ray, Qazvin, Hamadan, Azarbijan, Qarmisin, Ahwaz, Seestan, Bast; and in Northern Africa: Egypt. These were the places with Shi'ahs as well as Shi'ah administrators. In this manner, a connection was built between the Imam (as) and his Shi'ahs; and in this manner, the administrators were provided with the chances for the Household's (as) goals to be achieved.

Imam al-Hadi's (as) Administrators

Here we are giving the names of some of Imam al-Hadi's (as) administrators and companions from different regions:

1. Ibrahim ibn Muhammad Hamadani;

2. Abu 'Ali ibn Rashid;

3. Ahmad ibn IshaqRazi;

4. 'Ali ibn Ja'far Wakil;

5. Muhammad ibn Ibrahim ibn Mahziyar;

6. Hussain ibn Abd Rabba;

7. Abu 'Ali ibn Bilal;

8. Ayyub ibn Nooh;

9. Ja'far ibn Suhail Saiqal;

10. 'Ali ibn Mahziyar Ahwazi;

11. Fars ibn Hatam;

12. 'Ali ibn Hussain ibn Abd Rabba;

13. 'Uthman ibn Sa'eed Umari.

However, some of Imams's (as) administrators deviated from the methods and lines drawn up for them by the Imam (as). In some conditions, for example when some properties were brought to them to give to the Imam (as), they were betrayed by their greed. In such cases, they thought to use the post of administration for their own material and mundane benefits. At this time, the Imams (as) would make the people aware about their situation and in this way saved them from being misled by such administrators.

Now we have come to know about the limits of responsibilities of the system of administrators of Imam al-Hadi (as). However, let us not forget that this system also provided Imam (as) and his Shi'ah followers with physical security.

This system also played a vital role in the economical, judicial and political security of the Shi'ahs. In fact, it was a very sensitive system. Therefore, the Imams (as) paid great attention to it and tried utmost to keep it safe from any harm.

We will see in the next pages, how important it was to develop such system and to what a extent it could help the Shi'ahs to remain safe against the shock of having their connection with their Imam (as) broken; especially, for the Shi'ah believers who had been seeing and having direct connection with their Imams (as) for almost two and half centuries.

Economical Security

In the above lines we came to know that economical strength and development was also among the main targets of the Household (as). The Imams (as) always wanted self-reliance for their Shi'ahs under every weakening condition so as to make them safe from any kind of dispersion under general political and economical conditions which society was imposing on them.

The administrator system played a very important role in removing the economical problems of the Shi'ahs. Sometimes, Imam (as) also directly took part in the removal of their economical problems.

It has been narrated that once Abu Amr 'Uthman ibn Sa'eed, Ahmad ibn Ishaq al-Ash'ari, and 'Ali ibn Ja'far al-Hamdani went to Imam al-Hadi (as). Ahmad ibn Ishaq complained of a debt. Imam al-Hadi (as) turned to his agent Amr and said to him: 'Give him thirty thousand dinars and to 'Ali ibn Ja'far thirty thousand dinars.' He also gave his agent some similar amount. [1]

It has been narrated from Abu Hashim that he said: I complained about my poverty in the presence of Imam al-Hadi (as). Imam (as) was sitting on the floor. He gathered some soil and gave me small

1. **Manaqib**, 3:512, **A'yan al-Shi'ah**, 2:37.

quantity of it. He said to me: "Bring improvement in your life with the help of this." I took the soil to a moulder and asked him to melt it. Upon melting it he said: "I have never seen gold purer than this."[1]

It has been narrated from Abdullah ibn Abd al-Rahman Salehi that he said: "After Abu Hashim had settled in Baghdad, he complained in the presence of Imam al-Hadi (as) about his difficulties of transportation in Samarra'. He said: "O my master! Pray for me because I have no other ride but this weak horse."

Imam al-Hadi (as) replied: "O Abu Hashim! May Allah make you and your horse strong?"

Abd al-Rahman says: "After that, Abu Hashim offered his morning prayer in Baghdad and Dhuhr prayers in Samarra'; if he wished he also offered his Maghrib prayers in Baghdad, too."[2]

Here we have come to the end of our discourse about Imam al-Hadi's (as) role in strengthening the foundation of the Shi'ahs, providing them with safety and preparing them for the age of occultation which was soon to come.

1. **Manaqib**, 3:512, al-Tabarsi, **I'lam al-Wara bi- A'lam al-Huda**, 2:118.
2- Manaqib, 3:512.

CHAPTER THREE
IMAM (AS) ON HIS WAY TO PARADISE

Martyrdom of Imam al-Hadi (as)

Imam al-Hadi (as) suffered pressing misfortunes and distresses from the 'Abbasid tyrants. They spared no effort in oppressing and harming him. Fatal poison was given to the imam who, after taking it, kept to his bed. The poison reacted all over his body and he suffered intolerable pain. There is saying by Imam Hasan (as): "There is not one of us who does not get killed or poisoned."[1]

"Tabarsi" and "Ibn Sabbagh Maliki" say: "The divine guardian ʻAli ibn Muhammad (as) was martyred towards the end of "Muʼtazz's" caliphate."[2]

"Ibn Babuyah" says: the 'Abbasid calipha "Mu'tamid" poisoned him."[3]

"Mas'oodi" says: It has been told that he was martyred being poisoned.[4]

This saying is confirmed by a prayer related to the holy month of Ramadan saying: "And double your curse upon whosoever was involved in his killing."[5]

"Siraj al-Din Rifa'ei" writes in sahah al-akhbar: "He – Imam al-Hadi (as) – was martyred during the calipha of Muʼtazz 'Abbasi due to of poison.

Muhammad ibn ʻAbd al-Ghaffar Hanafi in his book "a'imma al-Mahdi" writes: when Imam al-Hadi (as) became famous, Mutawakkil

---

1. Al-Majlisi, **Bihar al-Anwar**, 27:216, *hadith* no. 18, **Kifaiat al-Athar**, p.160.
2. **I'lam al-Wara bi- A'lam al-Huda**, p. 339; **al-Fusol al-Muhimmah**, p. 1075.
3. Al-Majlisi, **Bihar al-Anwar**, 50:113, *hadith* no. 18; **Manaqib**, 3:506.
4. Al-Mas'udi, **Muruj al-Dhahab**, 4:185.
5. Al-Majlisi, **Bihar al-Anwar**, 50:206, *hadith* no. 19.

called him from Madinah as he feared his government and rule would be gone… finally he poisoned him."[1]

However, what seems to be most correct is that it was Mu'tazz who poisoned Imam (as) which caused his martyrdom.

Seemingly, Imam (as) fell ill because of the poison and after some time passed from the world. The tradition narrated by Muhammad ibn Faraj from Abu Du'amah also confirms the same thing. He said: I visited 'Ali ibn Muhammad ibn 'Ali ibn Musa during the illness that led to his death and when I wanted to leave, he said to me: O Abu Du'amah, you have a right on me. Do I tell you a tradition that shall delight you?' I said to him, 'I am in utmost need of that, O son of the Messenger of Allah.

He said: My father Muhammad ibn 'Ali told me from his father 'Ali ibn Musa ibn Ja'far from his father Ja'far ibn Muhammad from Muhammad ibn 'Ali from 'Ali ibn al-Husayn from al-Husayn ibn 'Ali from his father 'Ali ibn Abu Talib that the Messenger of Allah (as) said to him, 'Write!' 'Ali said, 'What shall I write?' The Messenger of Allah (as) said, 'Write: "In the name of Allah, the Beneficent, the Merciful. Faith is that which hearts acknowledge and deeds prove, and Islam is that which tongues witness and marriage becomes lawful with.'

Abu Du'amah said, 'O son of the Messenger of Allah, I do not know which of them is better; the tradition or the narrators!' 'Ali al-Hadi (as) said, 'It is a book written by the hand of 'Ali ibn Abu Talib and the dictation of the Messenger of Allah (as) that we inherit one from the other."[2]

Ma'oodi says: when Imam al-Hadi (as) start suffering from the illness which led him to death, he called his son, Abu Muhammad (as), and handed him his divine light, knowledge, inheritances belonging to the

1. Refer to: **al-Imam al-Mahdi (as) minal mahd alal lahd**, pp.509-510.
2. Al-Majlisi, **Bihar al-Anwar**, 50:208; Al-Mas'udi, **Muruj al-Dhahab**, 4:194.

Prophet (sawas) and his weapon [particularly belonging to the Imam (as)].[1]

Imam (as) stressfully confirmed the succession of his son, Imam Hasan 'Askari (as), among his reliable companions and was martyred at the age of forty.[2]

Burial Ceremony of Imam al-Hadi (as) in the Presence of a Great Number of the People

When Imam al-Hadi (as) died, his son, Imam Abu Muhammad al-Hasan al-'Askari (as), washed the pure body of his father, enshrouded it, and offered the prayer of the dead over it while his heart was full of pain, sorrow and regret. Certainly, only the Imam (as) was authorized to wash and offer the funeral prayer over the dead body of the Imam preceding him.

When the sorrowful news of Imam al-Hadi's (as) death spread throughout the city of Samarra’, people rushed to the Imam's (as) home. They were crying and the city of Samarra’ experienced the most sorrowful day of its life.

Mas'oodi says: A group of people who had entered the house of Imam al-Hadi (as) told me one by one that there was a group of Bani Hashim, Talibians, 'Abbasids, the commanders and others along with the groups of Shi'ahs. None of them knew anything about the succession of Imam Hasan 'Askari (as); because only the reliable companions of Imam al-Hadi (as) knew it as they were present with Imam al-Hadi (as) when he made Imam Hasan 'Askari (as) his successor.

The people who were present there say: everyone was shocked and astonished at that moment. Suddenly slave came out of the room and shouted to another slave: "O Riyash! Take this letter to the house of the commander of the faithful and then give it to so and so. Tell him: this letter has been sent from Hasan ibn ‘Ali Imam Hasan 'Askari. This was something which made the people more and more curious. Then one of the doors opened and another slave came out followed by

1. **Ithbat al-Wasiyyah**, p.257; **ayun al-Mujizat**, p.122.
2. Al-Majlisi, **Bihar al-Anwar**, 50:210; **ayun al-Mujizat**, p.122.

Abu Muhammad Imam Hasan 'Askari (as) with nothing on his head and a torn collar. His white undergarment was observed.

His face greatly resembled his great father's face. The sons of Mutawakkil were also present some of whom were crown princes. However, there remained no one but stood in respect of Imam Hasan 'Askari (as). Then Abu Ahmad [Muhammad] went to the Imam (as). Imam (as) also moved to him and they both embraced each other. Then Imam (as) said to him: welcome O my cousin! They sat down while people were looking at them with astonishment. There was a great hustle and bustle in the room before the Imam (as) came out of the other room; but after Imam came out and sat down, the people stopped talking. Now there was no other sound but coughing and sneezing. At that moment slave girl came out of another room and started mourning for the Imam (as). Imam (as) said: Isn't there any one who can take this ignorant woman away from here? The Shi'ahs went towards her and led her to the room.

Then another slave came out and stood beside Imam (as). Then the dead body of Imam al-Hadi (as) was taken in a coffin, on the shoulders of the people, into the street. Imam Hasan 'Askari (as) also moved with the dead body which was taken to street against the house of "Musa ibn Baqa'". Imam Hasan 'Askari (as) had already offered the prayer of the dead for Imam al-Hadi (as). After the dead body was taken out, "Mu'tamid" also offered the prayer of the dead over it.

Mas'udi says: I heard that a black slave girl was mourning the dead body of Imam al-Hadi (as) saying: How many tragedies that we have faced on Monday both in the past and present!"[1]

Then Imam al-Hadi (as) was buried in his own house in Samarra'. The duration of his stay in the city of Samarra' was twenty years and a few months.[2]

Mas'oodi says: After the funeral prayer, the pressure of the crowd and the burning sunlight disturbed the Imam (as) intensly. On the way home, he stopped at a market in front of which water had been

1. Al-Majlisi, **Bihar al-Anwar**, 50:207, *hadith* No. 22; **Muruj al-Dhahab**, 4:183.
2. **I'lam al-Wara bi-A'lam al-Huda**, 2:127.

sprinkled. Imam (as) asked the owner for permission to sit in his market for a while. The owner gave him permission. Imam (as) sat down while the people were standing around him.

In the meanwhile, a well-dressed handsome young man sitting on a grey mule appeared and with him was a white horse for Imam Hasan 'Askari (as). He asked the Imam (as) to ride it home. Imam (as) did so. When the night appeared, the poor people, as before, were provided with which they had been provided during the life of Imam al-Hadi (as).[1]

Why was Imam al-Hadi (as) buried in His Own House?

It was very common among the people that whenever someone from among them died, they buried his body somewhere in the graveyard as is also very common nowadays. This is something which does not change under any conditions. The place for burial of dead bodies of Madinah was the graveyard of Baq'a. This was the place for burial of the Household (as), the wives of the Prophet (sawas), his sons, his great companions, tabeens and others. Similarly, the burial place of two other great Imams: Imam Kadhim and Imam Jawad (as) is the Quraish's graveyard in Baghdad.

However, the reason for which Imam al-Hadi (as) was buried in his own house was to stop the Shi'ahs from showing any kind of reaction against the government on the day of Imam's (as) martyrdom; because, when the Shi'ahs gathered for mourning for Imam al-Hadi's (as) martyrdom, they were very angry and they even showed their anger against the governmental system which meant that they were blaming the calipha for Imam's (as) martyrdom.

The street on which the funeral prayer was to be offered over Imam's (as) dead body also played a very important role in this regard; because many of Imam's (as) mawalis lived on that street. It is said about that particular street:

The second street was famous as "Abu Ahmad"; which starts from the eastern part of "Yakhtishu"' the doctor's house which was built by Mutawakkil. Then there were the lands given to the commanders of

1. **Ithbat al-Wasiyyah**, p.257; **al-Dam'at al-Sakibah**, 8:222.

Khurasan and their workers from Qum, Isfahan, Qazvin, Jabal and Azerbaijan from the right side in the south towards the Kiblah.[1]

Muzaffari has pointed to the followers of the schools of thought of the Household (as) in Samarra': there were many people among soldiers, commanders, rulers and writers who had in their hearts love for the Household (as).[2]

All the mentioned problems became the cause for the government to plan for burial of Imam al-Hadi (as) in his own house; although, history does not clearly relate anything about this matter. However, we can deduct this fact from what Ya'qubi has mentioned in his book of history under the events of 254 A.H. and the death of Imam al-Hadi (as). He writes: "Mu'tazz sent his brother, Ahmad ibn Mutawakkil, and he offered the prayer of the dead over the Imam's (as) dead body. When the people's mourning increased and the atmosphere filled with their loud noise, the body was taken back to the house and was buried there.[3]

In this way, they were successful in cooling down the burning feelings of the people and a possible revolt. This is something clearly telling us about the Shi'ah movements in those days which came into being despite all the hurdles brought into effect by the 'Abbasid caliphs.

News of Imam's (as) Martyrdom in the Cities

Hussain ibn Hamdan Huzaini writes in his book "al-Hidaya fil Fadhaail": it has been narrated from Ahmad ibn Da'ud Qummi and Muhammad ibn Abdullah Talhi who said: A great amount of property [for khums and other alms] in the form of cash, ornaments and clothes was collected from Qum and other places around it. We carried it all ourselves and started our journey to visit our master Imam al-Hadi (as). When we reached the region of "Daskirat al-Mulk"[4] a man came to us riding a camel. We were with a great caravan. He came directly

1. **Mosu'at al-Atabat al-Muqaddisa**, 12:82.
2. **Tarikh al-Shi'ah**, p.101.
3. **Tarikh al-Ya'qubi**, 2:503.
4. A place near Khurasan near Aban which is a large village containing trees. This place is one of the pure eastern surroundings of Baghdad, **Mu'ajam al-Baladan**, 2:455; and 3:375.

to me while we were moving with other people. He reached us and said: "O Ahmad ibn Da’ud and Muhammad ibn Abdullah Talhi! I have a message for you."We went to him and said: "may Allah shower His mercy upon you! Whom is the message from?" He replied: "it is from your master Abul Hasan ibn ‘Ali ibn Muhammad (sawas). He wanted me to give you a message that: tonight I will go to Allah the Exalted.Therefore, just stop where you are and wait for the command of my son Abu Muhammad Hasan 'Askari. Hearing this news, we became very sorrowful and our eyes filled with tears. However, we did not tell others about it and let it be secret between ourselves. We rented a house in Daskarat al-Mulk and securely put in it what we were carrying with us. Suddenly we found that the news of the martyrdom of our master had spread everywhere in the village. We said in our hearts: "there is no god but Him" did the messenger tell everyone about Imam al-Hadi's (as) martyrdom?

The next morning we found some Shi'ahs who were more worried and anxious than we were, but we did not tell them anything about the news of the Imam's (as) martyrdom.[1]

The Date of Death

Historians disagree about the date of his death in the same way that they disagree about who poisoned him.

However, according to the researched work, the Imam (as) was martyred during the last days of "Mu’tazz's" rule. This is what the majority of the historians ascertain. Another reason is that Imam al-Hadi's (as) activities were unbearable for the ruler of his time, and he had the most evil thoughts and killed Imam al-Hadi (as) in order to have his problem solved. Therefore, it was Mu’tazz who ordered the act. It is also possible that "Mu'tamid" also helped him in his evil deed.

However, according to "Ibn Talha" in "MaTalib us-Suul" the date of his martyrdom was 25th of Jamadi al-Akhar. Ibn Khashshab also agrees him with this.[2]

---

1. **Al-Dam'at al-Sakiba**, 8:223; **al-Hidaiah al-Kubra**, p.342.
2. **Al-Dam'at al-Sakiba**, 8:225-227; **M atalib al-soual**, p. 474.

Kulaini writes in Kafi: He (as) left the world on the 26th of Jamadi al-Akhar[1]; Mas'oodi also confirms his saying.[2]

However, "Sheikh Mufeed" in "Al-Irshad"; "Arbali" in "Kashf al-Ghummah" and "Tabarsi" in "Ailam al-Wara" have said: he died in the month of Rajab. They did not say anything about the day.[3]

"Abu Ja'afar Tusi, in "Masabih", Ibn Ayyash and Sahib Durus have said: Imam al-Hadi (as) died on Monday, third Rajab in Samarra'.[4]

"Fattal Neyshaboori, in his book "Rawzat al-Waaizeen" also confirms the above mentioned statement. He said: Imam al-Hadi (as) left the world in Samarra' on the third of the month of Rajab. Zarandi has another date of his death. He writes: He died on Monday, the thirteenth of month of Rajab.[5]

But all of the historians do agree on this point - that Imam al-Hadi (as) passed away in 254 A.H.[6]

It has been narrated from Huzaini that he said: Abu al-Hasan'Ali ibn Bilal and another group of our brothers have narrated that: when the fourth day passed after the death of our master Imam al-Hadi (as), Mu'tazz ordered and sent someone to Imam Hasan 'Askari (as) so that he could bring the Imam (as) to Mu'tazz for Mu'tazz wanted to pay his condolences for Imam Hasan 'Askari's (as) father's death. He also wanted to ask to Imam Hasan 'Askari (as) some questions. Imam Hasan 'Askari (as) visited Mu'tazz who on seeing the Imam (as) warmly welcomed him. He made the Imam (as) seated next to him, paid his condolences, and ordered to give him the post and salary of his late father. Whosoever saw Imam Hasan 'Askari (as) remained

---

1. **Al-Kafi**, 1:497.
2. **Muruj al-Dhahab**, 4:193.
3. **Al-Dam'at al-Sakiba**, 8:226 and 227; **I'lam al-Wara bi- A'lam al-Huda**, p. 339; **Kashf al-Ghummah**, 2:376; Sheikh al-Mufid, **Kitab al-Irshad**, 2:297.
4. **Al-Dam'at al-Sakiba**, 8:225; Al-Majlisi, **Bihar al-Anwar**, 50:206, *hadith* No. 17.
5. **Al-Dam'at al-Sakiba**, 8:226.
6. **Lamhat min Hayat al-Imam al-Hadi (as)**, pp. 112 to 120, Muhammad Redha Sayboyah.

with no doubts in his mind that Imam Hasan 'Askari (as) had a great facial resemblance to his father, Imam al-Hadi (as).

Except for the companions of Fars ibn Hatam ibn Mahwiyah who accepted Abu Ja'afar ibn Muhammad ibn Abul Hasan Sahib Askar, all the Shi'ahs accepted Imam Hasan 'Askari's (as) Imamah.[1]

Nevertheless, the good behaviour of Mu'tazz with Imam Hasan 'Askari (as) was just pretext and fake. Actually, in this way he wanted to hide the crime which he had committed with relation to Imam al-Hadi (as). In fact, it was the method of all cruel leaders and caliphas before him against the members of the Household (as).[2]

1. **Al-Dam'at al-Sakiba**, 8:225, **al-Hidayah al-Kubra**, p.384.
2. **Lamhat min Hayat al-Imam al-Hadi (as)**, pp.121-122.

CHAPTER FOUR
IMAM AL-HADI'S (AS) EDUCATIONAL SCHOOL OF THOUGHT AND PRECIOUS HERITAGE

The main difference between the times of Imam al-Hadi (as) and his father Imam Jawad (as) was the increasing pressure and torment imposed by the rulers. Imam al-Hadi (as) and, after him, his son Imam Hasan 'Askari (as) were kept under great supervision which was another difference with the time of Imam Jawad (as).

In addition, Imam al-Hadi (as) and his great father Imam Jawad (as) took charge of the leadership of the people at a very young age which created great fear in the hearts of the malicious rulers, who had now ruled for almost for two centuries. Thirty years of these two centuries were during the Imamah of Imam al-Hadi (as). A promised appearance of Mahdi of the Aal Muhammad (as), who was supposed to be from among the Household (as), too, was another cause of the fear and anger of the rulers. That is why the government tried its best to keep Imam al-Hadi (as) under scrutiny and finally attempted to bring about his martyrdom.

That is also why, when we read the traditions narrated by the companions of the Imam (as) who were in contact with him – and according to one of them the number of narrators of Hadiths from Imam al-Hadi (as) is three hundred and forty-six people[1]– we come to know that, despite all difficulties and restrictions, the range of Imam al-Hadi's (as) activities was so vast and he was able to provide people with intellectual, doctrinal and individual grounds for the period of occultation and to achieve his targets.

Imam (as) continuously had his fingers on the pulse of whatever was going on around him; and adapted his tactics according to different conditions. He always looked forward for civil development which provided the base for progress of the Islamic Ummah. He always tried to facilitate the groups of pious Shi'ahs to remain at the top of the mentioned progresses and he was always successful in so doing. At

---

1. Refer to: al-Imam al-Mahdi (as) minal-mahd ila al-lahad, Sayid Muhammad al-Qazwini.

this point it seems necessary to study some of the teachings of his school of thought:

The traditions and Hadiths about him in this regard can be divided into two sections:

First: Imam al-Hadi's (as) school of thought whose effects could be seen among his companions and narrators;

Second: Intellectual and Educational Inheritance which reached us in black and white or in the form of narrations by his narrators.

The First Discourse, Imam al-Hadi's (as) Companions and Narrators

Since Imam al-Hadi (as) had a great knowledge of Islamic teachings; all those in search of knowledge consulted him to quench their thirst for different sciences because the Imam (as) was master of all sciences. He was a genius in interpretation of the holy Book of Allah; also he had an extraordinary command of Islamic teachings with all its branches.

And since his companions were in connection with him and benefited from his divine knowledge they were, therefore, also the leading learned figures among the Muslims. They narrated from Imam al-Hadi (as) and his words in their theological books. In fact, in this way they served Islam and the Islamic Ummah greatly by providing them with the extensive knowledge of the Household (as); because, if they had not done so, a great part of Islamic knowledge would be lost; a knowledge which was not only consistently up-to-date with the progress of the human intellect but rather was superior to it.

It is also very necessary to mention here that much of Imam al-Hadi's (as) scientific specialties can be noticed in the activities of his reliable followers.

Here we are give the biography of some of the companions of Imam al-Hadi (as):

1. Ibrahim ibn ‘Abduhal-Nishaburi

Sheikh Tusi, mentioned him as one of Imam al-Hadi and Imam al-'Askari’s companions. Kashshi said that Imam al-Hasan al-'Askari (as) sent a letter to Ishaq ibn Isma’il in which he greeted Ibrahim ibn ‘Abduh and appointed him as his agent to receive the legal dues. Once

Imam al-'Askari (as) deputed him to Abdullah ibn Hamdwayh al-Bayhaqi and sent a letter with him saying in it, "I have sent Ibrahim ibn ‘Abduh so that the (other) districts and the people of your district pay my dues on you to him and have made him my trust and agent before my followers there. Let them fear Allah and pay the dues and they have no excuse in not doing so or delaying it. May Allah not distress them for disobeying His guardians and may He have mercy on them and on you through my mercifulness to them, and Allah is Ample-giving, Generous.[1]

2. Ibrahim ibn Muhammad al-Hamdani

Sheikh Tusi, mentioned him as one of Imam Al-Rida, Imam al-Jawad, and Imam al-Hadi's companions. Kashshi said he was the agent of Imam al-Hadi (as). He performed the hajj forty times. He was the agent of Imam al-Jawad (as) who wrote to him, "Your account has been received. May Allah accept from you and be pleased with them and make them with us in this life and in the afterlife. So-and-so dinars and so-and-so clothes were sent to you. May Allah bless them for you and bless every gift He has given to you. I have written to al-Nadhr ordering him to refrain from troubling and objecting to you and informing him of your position with me. And I have written to Ayyub ordering him of the same too. I have written a book to my followers in Hamadan ordering them to obey you and follow your orders and that I have no agent (there) except you."[2]

This letter shows that Ibrahim ibn Muhammad was so trusted and of a high position near the Imam (as).

3. Ibrahim ibn Mahziyar

Sheikh Tusi, mentioned him as one of Imam al-Jawad and Imam al-Hadi'scompanions. Al-Najashi said he had written a book called al-Bisharat. Kashshi mentioned a tradition narrated by Muhammad ibn Ibrahim ibn Mahziyar wherein he said, "When my father (Ibrahim) was about to die, he gave me some money and gave me a certain sign. No one knew about this sign except Allah the Almighty. He said to me, ‘Whoever shows you this sign, you have to give him this money.’

1. **Mu’ajam Rijal al-Hadith**, 1:232.
2. **Ikhtiyar Ma’arifat al-Rijal**, 2:869.

I went to Baghdad and stopped at an inn. On the following day, someone came and knocked the door. I asked the servant to see who he was. The servant said, 'An old man at the door.' I said, 'Let him come in.' The old man entered, took seat and said, 'I am al-Umari. Give me the money that is with you which is such-and-such.' He showed me the sign and I gave him the money.[1]

This tradition shows that Ibrahim was the agent of the imam in receiving the legal dues and he was definitely fair and reliable in order to be the imam's agent.

4. Ahmad ibn Ishaq ibn Abd Allah al-Ash'ari al-Qummi

He was the deputy of the people of Qum. He narrated traditions from Imam Abu Ja'afar the second (al-Jawad) and Imam Abul Hasan al-Hadi (as). He was from the close companions of Imam Abu Muhammad al-'Askari (as). He had written some books such as:

1. Ilal as-Sawm (the causes for legislating fasting),

2. Masa'il al-Rijal (Men's enquiries of Imam al-Hadi),

3. Ilal as-Salat (the causes for legislating prayers).

He was one of those who saw Imam al-Mahdi (as) and there were many traditions narrated praising him.[2]

5. Ahmad ibn Muhammad ibn 'Isa al-Ash'ari al-Qummi

Sheikh Tusi, mentioned him as one of Imam al-Al-Rida, Imam al-Jawad, and Imam al-Hadi's companions. He was the chief and notable of the people of Qum and was the head who met the rulers. He wrote some books such as at-Tawhid (monotheism), the Virtue of the Prophet, al-Mut'ah (flexible marriage), al-Nawadir (rarities), al-Nasikh wel Mansukh (abrogating and abrogated), the Virtues of the Arabs, among others.[3]

1. **Khulasat al-aqwal**, p. 51.
2. **Rijal Najashi**, p. 91; **Khulasat al-Aqwal**, p. 63.
3. **Mu'jam Rijal al-Hadith**, 3:86.

6. Ayyub ibn Nuh ibn Duraj

He was trustworthy and reliable. Al-Najashi said, ‘He was an agent of Abul Hasan (Hadi) and Abu Muhammad (al-'Askari) (as). He had a high position near them. He was trustworthy, very pious, and a devoted worshipper. He was reliable in his traditions. His father, Noah ibn Daraj, was a judge in Kufa and was a true faithful. Jameel ibn Daraj was his brother.[1]

Sheikh Tusi, said, ‘Ayyub ibn Nuh was reliable. He had a book and traditions from Abul Hasan the Third (Imam Hadi). Kashshi said, ‘He was pious. He left just one hundred and fifty dinars after his death, though people thought him wealthy. He narrated from Imam al-Hadi (as) and many narrators narrated from him.[2]

7. Hasan ibn Rashid

His nickname (kunniyah) was Abu ‘Ali and he belonged to Aal Muhallab Baghdadi. He was a reliable man from Baghdad. Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions. Sheikh al-Mufid said he was one of the famous jurisprudents and chiefs from whom people took the verdicts of halal and haram and who were not criticized nor held to blame. Imam al-Hadi (as) appointed him as his agent and sent him many letters.[3] Here are some of them:

1. Kashshi mentioned that Muhammad ibn ‘Isa al-Yaqtini said, "Imam al-Hadi (as) wrote a letter to ‘Ali ibn Bilal in 232AH saying in it, ‘I praise Allah and thank Him for His might and mercy and pray to Him to have blessing and mercy on Muhammad the Prophet and on his progeny. I have appointed Abu ‘Ali to the position of al-Husayn ibn Abd Rabbih and entrusted him with that for the knowledge he has that no one is preferred to him. I know you are the chief of your district and so I wanted to honour you by writing this book on this matter to you. You have to obey him and deliver to him all the dues that are with you. You have to inform my manumitted slaves and recommend them of that, for this will support and suffice him and save us efforts and please us. Doing this, you will have the reward of Allah and Allah

1. **Al-Fehri**st, p.56.
2. **Rijal al-Najashi**, p.102.
3. **Rijal al-Tusi**, p.375.

gives to whoever He likes. He is the Giver, Who rewards with His mercy and you are in the trust of Allah. I have written this letter in my own handwriting and I praise Allah profusely."

This letter shows the reliability, trustworthiness, and virtue of al-Hasan ibn Rashid where Imam al-Hadi (as) ordered his followers to obey, follow and pay the legal dues to him.

2. Kashshi mentioned that Ahmad ibn Muhammad ibn Isssaid, ‘I copied the book that was with ibn Rashid to the mawali who lived in Baghdad, Mada’in, and the villages around. This is the text of the letter:

‘I praise Allah for the health and soundness that I am in, and pray Him to have blessing, all mercy, and kindness on His Prophet and his progeny. I have appointed Abu ‘Ali ibn Rashid in place of ‘Ali ibn al-Husayn ibn Abd Rabbih who was my agent before, and now he (Abu ‘Ali ibn Rashid) has the position of his predecessor. I have entrusted him with what I had entrusted my previous agents to receive my rights from you. I have accepted him to you and preferred him to others in that, and he is well-qualified for this position. May Allah have mercy on you, pay the dues to him and to me and do not make an excuse for yourselves. Hurry to obey Allah, make your monies lawful, spare your blood, help one another in goodness and piety, and fear Allah that you may find mercy, and hold fast by the covenant of Allah all together and do not die unless you are Muslims. Obeying him is as obeying me, and disobeying him is as disobeying me. Keep to the right path that Allah may reward you and give you more from His favour, for Allah is Ample-giving, Generous, and He is Gracious and Merciful to His people. May we and you be in the trust and preservation of Allah. I have written this with my own handwriting, and abundant praise be to Allah.’

3. Imam al-Hadi (as) sent a letter to Ayyub ibn Nuh saying, "O Ayyub, I order you to stop disputation between yourself and Abu ‘Ali, and that each of you should keep to what he has been entrusted with and ordered to manage the affairs of his district. If you follow all that I have ordered you, you will no longer need to refer to me. O Abu ‘Ali, I order you the same as I have ordered Ayyub. Do not accept anything from anyone from the people of Baghdad and the other villages. Order anyone coming to you from other than your district to carry the dues

to the very agent of his own district. O Abu ‘Ali, I order you as I have ordered Ayyub. Let each of you do as I have ordered him![1]

Definitely, Abu ‘Ali ibn Rashid had a respectable position with Imam al-Hadi (as), and he certainly did not obtain that position except through his piety and religiousness. When ibn Rashid died, Imam al-Hadi (as) prayed Allah to have mercy on him, to forgive, and to be pleased with him.

8. Hasan ibn ‘Ali

He was the son of Umar ibn ‘Ali ibn al-Husayn ibn ‘Ali ibn Abu Talib and was called al-Nasir lil-Haqq. He was from Imam al-Hadi's companions. He was the ancestor of "Sayid Murtaza" (may his soul rest in peace); the author of Sharh al-Masa’il al-Nasiriyyat says in the beginning of his book: "Abu Muhammad al-Nasir al-Hasan ibn ‘Ali was virtuous for his vast knowledge and asceticism. His jurisprudence was brighter than the bright sun. It was he who spread Islam in ad-Daylam and guided its people after deviation. His splendid biography is more than to be accounted, and more obvious than to be hidden."[2]

9. Al-Hasan ibn ‘Ali al-Washsha’

Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions.Al-Najashi said, ‘He was the son of the daughter of Elyas as-Sayrafi al-Khazzaz. Al-Hasan narrated from his grandfather Elyas that he said when he was about to die, ‘Witness for me, and this moment is not for lying, that I heard Abu Abdullah (as-Sadiq) (as) saying: By Allah, Fire will not touch one, who loves Allah and His Messenger and believes in the imams, after his death."

Ahmad ibn Muhammad ibn Isssaid, ‘Once, I went to Kufseeking Hadith. I met al-Hasan ibn ‘Ali al-Washsha’ there and asked him to show me the books of al-Ala’ ibn Razin al-Qalla and Abban ibn ‘Uthman al-Ahmar. He gave me the two books and I asked him to permit me to copy them. He said to me, ‘O man, why are you in a hurry? Go and copy them.’ I said, ‘I fear accidents.’ He said, ‘If I knew that this tradition would be requested so much, I would write

1. **Mu'ajam Rijal al-Hadith**, 4:315.
2. **Al-Nasiriyyat**, p. 63, **Mu'jam Rijal al-Hadith**, 6:32.

much more. I met in this mosque (the mosque of Kufa) nine hundred sheikhs that each said: Ja’far ibn Muhammad (Imam as-Sadiq) said to me…This man was a notable scholar of the sect (the Sh'iah) and had written some books such as "the Reward of the Hajj", "al-Manasik", and a book of rarities.[1]

10. Da’ud ibn al-Qassim al-Ja’fari

He was from Baghdad and surnamed Abu Hashim. He was notable and had a high position near the imams (as). He met Imam al-Al-Rida, Imam al-Jawad, Imam Hadi, Imam al-'Askari, and Imam al-Mahdi (as). He narrated traditions from them all. He composed poetry about the imams and had written a book. He was favoured by rulers. Al-Barqi mentioned him as one of Imam al-Jawad, Hadi, and Imam al-'Askari’s companions. Kashshi said, ‘Abu Amr said that Da’ud had a respectable, high position near Abu Ja’afar (al-Jawad), Abul Hasan (Hadi), and Abu Muhammad (al-'Askari) (as).[2]

11. Al-Rayyan ibn as-Salt

Sheikh Tusi, mentioned him as one of Imam al-Rida and Imam al-Hadi's companions and said he was reliable. Kashshi mentioned that Ma’mar ibn Khallad said, ‘Al-Rayyan ibn as-Salt, when al-Fadhl ibn Sahl wanted to send him to one of the districts of Khurasan, said to me, ‘I want you to ask permission for me to come in to Abul Hasan (peace be on him) to greet and give him farewell. I would like him to give me from his clothes and some dirhams that have been coined with his name.’ When I went to him (to Imam Hadi), he immediately said to me, ‘O Ma’mar, Where is Rayyan? Does he like to come to us so that I give him from my clothes and from my dirhams?’ I said, ‘Glory be to Allah! By Allah, he just asked me to ask you for that.’ He said, ‘O Ma’mar, the faithful are successful. Ask him to come!’ I asked him to come in and he did. He greeted Imam al-Hadi (as), who gave him one of his garments. When he came out, I found thirty dirhams in his hand."[3] This tradition shows that he was faithful and trustworthy.

---

1. **Mu’ajam Rijal Hadith**, 6:38.
2. **Ikhtiyar ma'arifat al-Rijal**, 2:841.
3. **Ikhtiyar ma'rifat al-Rijal**, 2:824.

12. ‘Abd al-azimal-Hasani

He was from the Prophet’s (sawas) progeny. He was knowledgeable, pious, and religious. Here we talk in brief about him.

A. His lineage: His lineage belongs to Imam Abu Muhammad al-Hasan ibn ‘Ali ibn Abu Talib (as), the master of the inhabitant of the Paradise and beloved of the Prophet (sawas). He was the son of Abdullah ibn ‘Ali ibn al-Hasan ibn Zayd ibn al-Hasan ibn ‘Ali ibn Abu Talib (as). Definitely, there was no lineage in the world higher or more honourable than this lineage with which Allah had honoured the Arabs and the Muslims.

B. His reliability and knowledge: He was reliable, fair, very religious, a virtuous jurisprudent. Abu Turab al-Rouyani said, ‘I heard Abu Hammad al-Razi saying: Once, I went to ‘Ali ibn Muhammad (Hadi) (as) in Surra Man Ra’a and asked about some things of halal and haram and he answered them for me. When I said goodbye, he said to me, ‘O Hammad, if there is something dubious to you in the matters of religion in your district, ask ‘Abd al-azim al-Hasani about it and give him my regards."[1] This tradition show that ‘Abd al-azim was of good knowledge and jurisprudence.

C. His meeting with Imam al-Hadi (as) :He had the honour of meeting Imam al-Hadi (as) and showing him his beliefs. He said to Imam al-Hadi (as), ‘O son of the Messenger of Allah, I want to show you my religion (beliefs). If it pleases you, I will fix on it.’

Imam al-Hadi (as) smiled at him and said, ‘O Abul Qassim, speak out!’

‘Abd al-azim said, ‘I say: there is nothing whatever like Allah the Almighty. He is free from the two limits; the limit of ta’til (making Allah a bare unity) and the limit of tashbih (the comparing of Allah to the creatures). He is neither a mass, nor shape, nor show, nor substance, but He is the Embodier of masses, the Shaper of shapes, the Creator of shows and substances, the Lord, the Owner, the Maker, and the Former of all things.

1. **Mu’ajam Rijal al-Hadith**, 11:53.

Muhammad, His slave and Messenger, is the last of the Prophets (as). There is no Prophet after him until the Day of Resurrection, and his religion is the last of religions and there is no religion after it until the Day of Resurrection. And I say: the imam, calipha, and guardian after him (after the Prophet) is Ameerul Mo'minin 'Ali ibn Abu Talib (as), and then al-Hasan, and then al-Husayn, and then 'Ali ibn al-Husayn, and then Muhammad ibn 'Ali, and then Ja'far ibn Muhammad, and then Musa ibn Ja'far, and then 'Ali ibn Musa, and then Muhammad ibn 'Ali, and then you, my master.'

Imam al-Hadi (as) turned to him and said, 'And after me is my son al-Hasan. What shall people do with the successor (Imam al-Mahdi) after him?'

'Abd al-azim said, 'How is that my master?'

Imam al-Hadi (as) said, 'Because he shall not be seen, and it shall be not permissible to mention him by his name, until he will reappears to fill the world with justice and fairness after it is filled with injustice and oppression.'

'Abd al-azim said, 'I acknowledge that and say: their guardian is the guardian of Allah, their enemy is the enemy of Allah, obeying them is the obedience of Allah, and disobeying them is the disobedience of Allah…and I say: the Prophet's ascension (to the Heavens) is true, the questioning in the grave is true, Paradise is true, Hell is true, the Right Way (sirat) is true, the Scale is true, the Day of Resurrection will come undoubtedly, and Allah will resurrect all those in graves.

I said: the obligations after guardianship (to the imams of the Ahlul Bayt) are prayer, fasting, zakat, hajj, jihad, enjoining the right, and forbidding the wrong.'

Imam al-Hadi (as) said, 'O Abul Qassim, by Allah this is the religion of Allah which He has determined for His people. Keep to it, may Allah fix you on the truth in this life and in the afterlife."[1]

1. **Kamal al-Din**, pp. 379, *hadith* No.1; taken from it in **I'lam al-Wara bi-A'lam al-Huda**, 2:244 and 245.

13. ‘Uthman ibn Sa’eed al-Umari as-Samman

His surname was Abu Amr. He was trustworthy and pious. He served Imam al-Hadi (as) since he was eleven years old. He had a high position near the Imam (as). Ahmad ibn Ishaq al-Qummi said, ‘One day, I went to Abul Hasan‘Ali ibn Muhammad (Imam Hadi) (blessings be on him) and said to him: O my master, sometimes I am here and sometimes I am not. I cannot come to you at every time. Whose sayings do we accept and whose orders do we follow?’

He said, ‘This is Abu Amr the trustworthy, the faithful. Whatever he says to you is from me and whatever he informs you of is on behalf of me.’

When Abul Hasan (as) died, I referred to his son Abu Muhammad al-Hasan al-'Askari (as) and asked him one day as I had asked his father before. He said to me, ‘This is Abu Amr the trustworthy, the faithful. He is the trust of the formers and my trust in life and death. Whatever he says to you is from me and whatever he informs you of is in behalf of me."[1]

This tradition shows that he had a high position and was trusted by the infallible imams (as) besides that it shows his virtue and knowledge and that he was an authority of fatwas and religious verdicts.

14. ‘Ali ibn Mahziyar al-Ahwazi ad-Dawraqi

He was from the prominent ulama and one of the famous disciples of Imam al-Hadi (as). Here, we talk in brief about him:

A. His worship: ‘Ali ibn Mahziyar was unequalled in his piety and obedience. Narrators said that from his worshipping was that when the sun rose, he prostrated himself to Allah and he did not raise his head from prostration until he prayed to Allah for one thousand of his brothers as he prayed for himself. On his forehead there was like the knee of a camel because of his frequent prostration for Allah.[2]

1. **Mu’ajam Rijal Hadith**, 12:123.
2. **Ikhtiyar ma'arifat al-Rijal**, 2:825.

B. Imam al-Jawad praises him: Imam al-Jawad (as) praised ‘Ali ibn Mahziyar on some occasions. Once, he wrote him a letter to him saying,

‘O ‘Ali, I have tested you and tried you in loyalty, obedience, service, reverence and the performance of your duties and if I say that I have not seen anyone like you, I might be truthful. May Allah reward you with the Gardens of Paradise. Neither your position nor your services in the heat and cold and in the day and night have been unknown to me. I pray for Allah, when He gathers the creatures on the Day of Punishment, to have enviable mercy on you. He is the Hearer of prayer."[1]

C. His works: He wrote a good collection of books showing his abundant knowledge. From among these books are the following: Wudu’, Prayer, Zakat, Fasting, Hajj, Divorce, Punishments, Blood Money, at-Tafsir, The Virtues, Setting Slaves Free and Management, Gains, Defects, Supplication, Courtesy and Chivalry, al-Mazar (shrine) and other books.[2]

Most of these books are on jurisprudential subjects which show that he was one of the great jurisprudents in Islam.

D. His narrations: ‘Ali ibn Mahziyar narrated about 437 traditions from Imam al-Jawad (as), Imam al-Hadi (as), and others. He was from the pillars of the Shi'ah culture and was among the scholars and ulama of his age.

15. Al-Fadhl ibn Shathan al-Nishaburi

Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions. He was from the great ulama and the most prominent men of the Islamic intellect in his time. He studied and dealt with different sciences and arts and wrote books on them. Here we shall mention, in brief, some points about him:

A. Imam al-Hasan praises him: Imam al-Hasan al-'Askari (as) praised al-Fadhl ibn Shathan. When once, one of al-Fadhl’s books was shown to Imam al-'Askari (as), he read some of it, prayed Allah to

1. **Mu’ajam Rijal al-Hadith**, 13:211.
2. **Rijal al-Najashi**, p.253.

have mercy on al-Fadhl, and said, ‘I envy the people of Khurasan, al-Fadhl ibn Shathan being among them."[1] Once again, he read another book of al-Fadhl, prayed to Allah three times to have mercy on al-Fadhl, and said about the book, ‘It is true that it should be acted according to it.’

B. Confuting the opponents: Al-Fadhl took upon himself to defend his beliefs and refute the spuriosities raised against his cult. He said, ‘I am successor of those who passed away. I met Muhammad ibn Abu Umayr, Safwan ibn Yahyaand others and took knowledge from them since fifty years ago. Hisham ibn al-Hakam passed away, may Allah have mercy on him, and Younus ibn Abd al-Rahman was his successor. He refuted the dissenters. Then Younus ibn Abd al-Rahman passed away and left no successors except as-Sakkak who refuted the dissenters until he left to the better world. I am the successor after them, may Allah have mercy on them."[2]

He was the successor of those great scholars who struggled and defended the high principles that the infallible imams of the Ahlul Bayt (as) had adopted.

C. His works: This great scholar wrote on different sciences such as jurisprudence, tafsir, theology, philosophy, linguistics, logic, and other fields of knowledge. The books he wrote numbered more than one hundred and eighty. Some of them were mentioned by Sheikh Tusi, al-Najashi, ibn al-Nadim, and others.

16. Muhammad ibn Ahmad al-Mahmudi

His surname was Abu ‘Ali. Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions. Kashshi said, ‘I found in the book of Abdullah ash-Shathani that he had written in his own handwriting: "I heard al-Fadhl ibn Hashim saying, ‘Al-Mahmudi mentioned to me that he had performed the hajj many times. I asked him about their number but he did not tell me.

He said, ‘I have been endowed with much good (money), praise be to Allah.’

---

1. **Jame' a-Ruwat**, 2:5; **Ikhtiyar Ma'arifat al-Rijal**, 2:820.
2. **Ikhtiyar Ma’arifat al-Rijal**, 2:818; **Mu’ajam Rijal al-Hadith**, 10:137.

I said to him, ‘Do you perform the hajj for yourself or for others?’

He said, ‘After the obligatory hajj of Islam, I perform the hajj for the Messenger of Allah (sawas) and his progeny, and for the guardians of Allah, the believing men, and believing women as far as Allah has permitted me.’

I said to him, ‘What do you say in your hajj?’

He said, ‘I say: O Allah, I began for Your Messenger Muhammad (blessing be on him and on his progeny) and I made my reward from You and him for Your pure guardians (as) and donated my reward from them for your faithful slaves who believe in Your Book and the Sunna of Your Prophet (blessing be on him and on his progeny."[1]

This shows his goodwill and benevolence, and that the education of the pure imams (as) to their companions has produced such perfect persons.

17. Muhammad ibn al-Hasan ibn Abu al-Khattab al-Zayyat

He was a reliable man from Kufa. Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions. Al-Najashi said, ‘He was a lofty man from our companions. He was respectable, reliable, and notable. He narrated many traditions and it depended on his narrations. He wrote good books such as "at-Tawhid", "al-Ma’rifah wel Bada’", "al-Radd ala Ahl al-Qadar", "al-Imamah", "al-Lu’lu’ah", "Wasaya al-A’immah", "Rarities".

18. Muhammad ibn al-Faraj al-Rukhaji

Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions. There were firm communications and many correspondences between him and Imam al-Hadi (as). Here are some of the letters that were between them. Kashshi mentioned that Muhammad ibn al-Faraj said, "I wrote to Abul Hasan (Hadi) (as) asking him about Abu ‘Ali ibn Rashid, Isa ibn Ja’far ibn Aasim, and ibn Band, and he replied to me saying, ‘You have mentioned ibn Rashid, may Allah have mercy on

1. **Ikhtiyar Ma’arifat al-Rijal**, 2:798; **Jame'a a-Rawat**, 2:60.

him. He lived happily and died as a martyr.' And he prayed to Allah for ibn Band and ibn Aasim."[1]

Another letter written by him to Imam al-Hadi (as) and Imam's answer has already been mentioned in the book which shows Imam's (as) complete trust in him; also it is a kind of confirmation of Imam (as) regarding this person. When Muhammad became ill, Imam al-Hadi(as) sent him a garment. He put the garment under his head and when he died, he was enshrouded with it.

19. Mu'awiya ibn Hakim ibn Mu'awiya ibn 'Ammar al-Kufi

Sheikh Tusi, mentioned him as one of Imam al-Hadi's companions.

Al-Najashi said about him, 'He was reliable, notable from the companions of Imam al-Al-Rida (as). Abu Abdullah al-Husayn said, 'I heard our sheikhs saying: Mu'awiya ibn Hakim narrated twenty-four traditions on usul, and had written some books like "Divorce", "Menstruation", "Obligations", "Marriage", "Penalties", "Blood Monies", and a book of rarities.[2]

20. Ya'qub ibn Ishaq

Abu Yusuf Dawraqi Ahwazi was known as ibn as-Sikkit. Sheikh Tusi, mentioned him as one of Imam al-Hadi's (as) companions. He was favoured by Imam al-Jawad (as) and Imam al-Hadi (as). They cared much for him. He narrated traditions from Imam al-Jawad (as) and had some questions with him.

Ibn as-Sikkit was expert in linguistics, literature, poetry, and Arabic grammar and had written many books such as "Tahthib al-Alfadh" and "Islah al-Mantiq".Mutawakkil, the 'Abbasid calipha, killed him because of his loyalty to the Ahlul Bayt (as).

Women: From among the women who narrated from Imam al-Hadi (as), Sheikh Tusi, only mentioned the name of Kulthum al-Karkhiyya as one of Imam al-Hadi's (as) companions and said that Abd al-

1-Ikhtiyar Ma'arifat al-Rijal, 2:863.
2- Rijal al-Najashi, p. 412.

Rahman ash-Sha’eeri, the father of Abd al-Rahman ibn Da’ud al-Baghdadi, narrated from her.[1]

The Second Discourse Some Examples of Educational Inheritance of Imam al-Hadi (as)

1. Exegesis Examples

A. Ayyashi has narrated from Hamduyah who narrated from Muhammad ibn ‘Isa that he said: I heard Muhammad ibn Isssaying: "Ibrahim ibn Anbasa" wrote to Imam al-Hadi (as) which read: "If my master thinks it right, I wish him to make me understand this verse: They ask you concerning wine and gambling." What does "gambling" mean here? May I be ransom for you!"

Imam al-Hadi (as) replied to him: "Everything on which a bet is done comes under gambling. Also everything making the human intoxicated is haram."[2]

B. It has been narrated from Ayyub ibn Nuh ibn Duraj that he said: I asked Imam al-Hadi (as) about buffalo and said: the people of Iraq say it has been metamorphosed- which means that its meat is unlawful to eat.

Imam al-Hadi (as) replied to me saying, ‘Have you not heard the saying of Allah: *And two of camels and two of cows*?"[3]

C. Ayyashi has narrated from Musa ibn Muhammad ibn ‘Ali who narrated from his brother Imam al-Hadi (as) that he said: the tree that Allah had forbidden Adam and his wife from eating its fruit from was the tree of envy. Allah asked both of them not to look at those whom Allah had preferred to them and at His creatures with the eye of envy, but Adam forgot and was unable to control himself before that tree.[4]

---

1. The lines about Imam's (as) companions have been taken from "**the life of Imam al-Hadi (as)**", pp. 170 to 230, written by Sheikh Baqir Sharif Qurashi.
2. **Tafsir Ayashi**, 1:106.
3. **Tafsir Ayashi**, 1:380.
4. **Ayashi**, 1:9.

2. Theological Examples

A. It has been narrated from Ahmad ibn Ishaq that he said: I wrote to Imam al-Hadi (as) asking him about seeing Allah and what people said in this concern. Imam al-Hadi (as) replied, "Seeing is not possible if there is no air (space) between the seer and the seen thing where sight goes through. If there is no air and no light between the seer and the seen thing, there will be no sight. When the observer equals the seen thing in the cause of sight between them, sight takes place, but those who compare the observer (man) and Allah are mistaken because they liken Allah to man…for effects must relate to causes."[1]

B. It has been narrated from Bashr ibn Bashshar Neyshaburi that he said: "I wrote to the man (he meant Abul Hasan whose name was said as "the person" because of dissimulation) saying to him, 'With us there are some of your followers who have disagreed on monotheism. Some of them say (Allah is) "a body" and some say "shape".' He wrote saying, 'Glory be to Him Who cannot be limited, and cannot be described. Nothing is like Him and He is the Hearing, the Knowing."[2]

C. 'Ali ibn Ibrahim narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamdani and Muhammad ibn al-Hasan from 'Abdallah ibn al-Hasan al-'Alawi both of them from al-Fath ibn Yazid al-Jurjani from abu al-Hasan (as) al-Thani or al-Thalith who said the following: "I heard the Imam saying, 'He (Allah) is the Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children, is not anyone's child and there is no one similar to Him. Had Allah been as those believing in similitude (*al-Mushabbihah*) say, there would have been no distinction between the Creator and the created, the Inventor and the invented but He is the Inventor. There would have been no distinction between Allah and what He has given body and form to in order to bring into existence. In fact, nothing is similar to Him and He is not similar to anything."

I then said, "Yes, may Allah take my soul in your service, but you just said, The One the Self-sufficient, that none is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?"

---

1. **Usul al-Kafi**, 1:97, **at-Tawhid**, p.109; **al-Ihtijaj for al-Tabarsi**, 2 :251.
2. **Usul al-Kafi**, 1:102; **al-Tawhid**, p. 600. **Al-Fusul al-Muhimmah**, 1:138.

The Imam replied, "O Fath, you said something impossible. May Allah grant you steadfastness. Similarity is in meaning. In the case of names, they are all the same. The names refer to the nominee. When it is said about a man, at the same time, it is a report about one body and not two. In fact, man is not one thing. His parts, colours and the colour of his colours that consist of distinct parts are not equal. His blood is different from his flesh. His nerves are different from his veins; his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures. Human beings are one in name but not in meaning. Allah, Whose Majesty is Great, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when combined does he become one." I then said, "May Allah take my soul in service for your cause, and grant you happiness, would you explain to me the meaning of your words "Subtle and All-aware? Explain it as you just did with the One? I know that His Subtlety or kindness is different from those of His creatures but I would like more clarity." The Imam said, "O Fath, we said He is Subtle it is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you should consider His creation. Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and crickets and smaller ones that even eyes cannot see. Because of their small size no one knows which is male and which is female, which is new born and which is old. We find tremendously delicate things with signs of His Subtlety in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places. We find more fastidiousness in such animals and their ability to communicate with each other, and what their offspring understand from them, their transporting food to their young and their colours, red along with yellow, white along with red so fine that our eyes are not able to catch their very exquisite shape. Our eyes are not able to see them and our hands are not able to touch them. All these show that the Creator of all such marvellous creatures is Subtle Who is kind to all the creatures we mentioned. He has done it without instruments and means. Every designer and

manufacturer builds and manufactures some thing from something but Allah does it from nothing.[1]

D. It is narrated from ʻAli ibn Ibrahim from al-Mukhtar ibn Muhammad al-Hamdani and Muhammad ibn al-Hasan from ʻAbdallah ibn al-Hasan al-ʻAlawi altogether from al-Fath ibn Yazid al-Jurjani from abu al-Hasan (as) who has said the following. "Allah has two wills and two wishes. He has a definite will and an intended will. He prohibits but He wants it. He commands but He does not want it. Consider that He prohibited Adam and his spouse from eating of the tree but He wanted them to eat. Had He not wanted it, their wish would not have surpassed Allah's wish. He commanded Ibrahim to slaughter Ishaq but He did not want it to happen. Had He wanted it, the wish of Ibrahim would not have surpassed the wish of Allah, the Most High.[2]

E. Muhammad ibn Yahya narrated that he wrote to abu al-Hasan (al-Thalith) (as) asking him about Allah, the Majestic, the Glorious. "Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come to know what He created during the process of their creation and what He originated during their being originated?" The Imam wrote in reply in his own handwriting, "Eternally Allah has had full knowledge of all things, before as well as after their creation."[3]

F. It is narrated from Fath ibn Yazid who said the following."I asked Imam abul Hasan (as), "What is the minimum required degree of knowledge about Allah?" The Imam said, "To acknowledge that there is no other lord besides Him and that nothing is similar to and like

1. **Usul al-Kafi**, 1:118; **al-Tawhi**d, p. 185.
2. **Usul al-Kafi**, 1:151; certainly here is a point in this tradition which has to be kept in mind that according to this tradition Hazrat Ibrahim (as) was ordered to slaughter his son Ishaq, not Ismail which is contrary with many Shiite traditions.
3. **Al-Tawhid**, p. 145.

Him and that He is eternal, positively existing and not absent and that nothing is like Him." [1]

G-It is narrated from from Mu’alla ibn Muhammad who said the following."The ‘Alim (scholar) was asked, ‘How is the knowledge of Allah?" He replied, "He knew, He wanted, He willed, He measured, He decreed and He allowed it to happen. He let happen what He had decreed and decreed what he had measured and measured what He had willed. From His knowledge was His wish. From His wish was His will and from His will was His measuring. From His measuring was His decree and from His decree was His letting it to happen. Knowledge is before the wish. The wish is the second and the will is the third. Measuring occurs on the decree to let it happen. For Allah, the Most Holy, the Most High, there is al-Bada’ in whatever He knows when He wants and in the will to measure things. When the decree is issued to let it happen then there is no al-Bada’. Thus, the knowledge of the object of knowledge is before it comes into existence. The wish for the object of wish is before its substance. The will in what is willed is before it is established. The measuring of these objects of knowledge is before their details and before their reaching the stage of being manifested in their substance and time. The decree to let it happen is decisive in the acts with body and what is perceived with the senses of the coloured having smells and weight and measurement and things walking, crawling and creeping on the earth of man, Jinn, birds, beasts and others that are comprehended with the senses. Al-Bada’ happens with Allah in matters that have no substance. When substance and meaning would appear then there is no al-Bada’. Allah does whatever He wants. With knowledge He has the knowledge of the things before their coming into existence. With the wish He has the knowledge of their qu’alities and their limits. He invented them before they became manifest. With will He distinguished them in their colours and qu’alities. With measurement He measured their sustenance and made their beginning and end. With the decree he made public for people their places and guided them thereto. With the letting them to happen He explained the reasons and

1. **Al-Tawhid, 283, ayun Akhbar al-Rida**, 2:122.

made the affairs public. This is how the planning of the Most Majestic, the All-knowing is."[1]

Also Imam (as) said: "The Creator is not described except with that which He Himself described Himself. How can the Creator, Whom senses fail to conceive, minds to arrive at, imaginations to contain, and sights to surround, be described? Exalted is He above what describers say, and glorified is He above what depicters prescribe. He is far in His nearness, and near in His distance. He has adapted the "how" that it is not said (for Him) how, and has adapted the "where" that it is not said (for Him) where. He is out of how and where."[2]

H-Imam's (as) Famous Letter of Rejection of the People of Determinism and Absolute Free Will:

"From ʿAli ibn Muhammad, peace, mercy, and blessings of Allah be upon you and upon whoever follows guidance. Your book came to me and I understood what you mentioned of your disagreement in your religion, your plunging in the matter of "fate", the belief of some of you in "compulsion", and others in "free will", and the disagreement, separation, and enmity among you because of all this. Then you asked me about it and to explain it you. I understood all that.

Know, may Allah have mercy on you, that we looked up in the abundant traditions and news and we found, for all Muslims who understand from Allah, that they (traditions) are not free of two meanings; either truth that is to be followed or falsehood that is to be avoided. The nation has agreed unanimously with no disagreement between them that the Qur'an is the truth that has no doubt in it for Muslims of all sects. Their agreement is the proof of the Book and that they are right and guided due to the saying of the Messenger of Allah (saw and on his progeny), "My nation does not agree on deviation." He told that what the entire nation agreed on is truth when no group disagrees with another. The Qur'an is the truth that there is no difference between them (Muslims) in its revelation and truthfulness. So when the Qur'an witnesses the truthfulness of some news but a group of the nation denies it, they should acknowledge it as a

1. **Al-Tawhid**, p.334.
2. **Tuhaf al-'Uqul**, p.357.

necessity for basically the nation has agreed unanimously on the truthfulness of the Qur'an, and if they deny this, this requires them to be out of the (Muslim) nation.'

Imam al-Hadi (as) says in this passage that Muslims must refer to the Qur'an, from which falsehood shall not come, from before it nor from behind it, in matters they disagree on and see that which agrees with the Qur'an is the truth and that which contradicts it is falsehood. Whoever believes this falsehood will be out of Islam.

He added, 'The first news that is proved, witnessed, and confirmed by the Book is the saying of the Messenger of Allah (as), 'I leave to you the two weighty things; the Book of Allah and my household. You shall not go astray as long as you keep to them. They shall not separate until they shall come to me at the pond (in Paradise).' We found the evidences of this tradition in the Book of Allah where Allah said,

"Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. And whoever takes Allah and His Messenger and those who believe for a guardian, then surely the party of Allah are they who shall be triumphant."

All Muslim sects narrated traditions that Ameerul Mo'minin (as) gave his ring as charity while he was bowing in prayer and Allah praised him for that and revealed this verse. We found the Messenger of Allah (sawas) saying, 'Whoever I was the guardian of, 'Ali is to be his guardian' and (addressing Imam 'Ali), 'You are to me as Aaron was to Moses but there will be no Prophet after me' and, 'Ali repays my debts, carries out my promises, and he is my calipha over you after me'.

The tradition clearly indicated the calipha of Imam 'Ali (as) after the Prophet (sawas) and that there was no one worthier of the Prophet (sawas) than Imam 'Ali (as), the pioneer of intellectual and civilizational development on the earth.

"Moreover, the truth of these traditions were transmitted from the Messenger of Allah (sawas) through the truthful (infallible imams) and narrated by known, reliable people. Therefore, following these traditions is obligatory on every believing man and believing woman,

and no one deviates except intransigents. That is because the sayings of the Messenger of Allah (sawas) and his progeny are connected with the sayings of Allah like this verse, *Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace.* We found the like of this verse in this saying of the Messenger of Allah (sawas), 'He who harms 'Ali harms me, and who harms me harms Allah, and whoever harms Allah is about to have revenge on him (by Allah)" and his saying, 'He who loves 'Ali loves me, and who loves me, loves Allah', and, '…in bani Wulay'ah…I will send them a man who is like myself. He loves Allah and His Messenger and Allah and His Messenger love him. O 'Ali, get ready to march to them!', and his saying on the day of Khaybar, 'Tomorrow, I will send them a man who loves Allah and His Messenger, and Allah and His Messenger love him. He is brave and not a runaway. He shall not come back until he shall conquer by the will of Allah.' The Messenger of Allah (sawas) confirmed the conquest before the start of the marching. The companions of the Messenger of Allah looked forward to it, but on the next day, the Messenger of Allah (sawas) sent for 'Ali and sent him at the head of the army. He singled him out with this virtue and called him "brave and not a runaway". Allah called him "a lover of Allah and His Messenger" and informed that Allah and His Messenger loved him.

We just introduced this explanation as evidence and confirmation to what we want to say about the matter of "compulsion and free will" and "the matter between the two matters". We ask Allah for help and assistance and on Him we rely in all our affairs. We begin with the saying of Imam as-Sadiq (as), 'It is neither compulsion nor free will but it is a position between the two positions. It is the soundness of creation, freedom, enough time, equipment, and the cause that provokes a doer towards his doing.' These are five things with which Imam as-Sadiq (as) grouped the items of virtue. If someone lacks one of these items, obligations are not required from him. Imam as-Sadiq (as) informed of the necessary things that people must know and the Book confirmed it. The clear verses of the Qur'an and the Messenger of Allah (sawas) proved it. The Messenger of Allah (sawas) and his progeny do not exceed the limits of the Qur'an by their sayings. If traditions conform to the Qur'an and agree with its proofs, following

them is obligatory and no one violates this except the people of intransigence. When we pondered the saying of as-Sadiq about "the position between the two positions" and his denying of "compulsion and free will", we found the Book proving and confirming his saying, besides that there was another of his sayings confirming the first. Once, as-Sadiq was asked, 'Has Allah obliged His people to commit sins?' He said, 'He (Allah) is much fairer than this.' It was said to him, 'Has He, then, authorized them to do that?' He said, 'Allah is mightier and more omnipotent over them than this.' It was narrated that he said, 'People, in fate, are of three kinds; one claims that people are authorized to do as they like and thus he deems Allah weak in His authority, and this one will perish. The other one claims that Allah forces people into sins and charges them with what they are unable to do, and this one mistakes Allah and he will perish. And one claims that Allah charges people with what they are able to do and does not charge them with what they are unable to do, so when this one does good, he thanks Allah and when he does wrong, he asks Allah to forgive him and this is a true Muslim.' As-Sadiq (as) said that he, who believed in "compulsion" or "free will", opposed the truth. I have already explained "compulsion" and "free will" and that whoever believed in them is wrong, and therefore the truth is "the position between the two positions."[1]

3. Jurisprudential Examples

A. It has been narrated from Khairan ibn Khadim that he said: I wrote to him –Imam al-Hadi (as)– asking about an item of clothing in which wine has penetrated or which has touched the meat of pig whether it is permissible to offer prayers wearing such clothes or not? Because some of our companions have disagreed on this issue saying: "You can offer prayers with it because Allah the Exalted has forbidden the drinking of wine making it haram. However, some other companions believe that prayers must not be offered in such clothes. Imam wrote

1. This letter can be read in **Tuhaf al-'Uqul**, **Ihtijaj** and Al-Majlisi, **Bihar al-Anwar**, 4:67.

back to him: do not offer prayer with it because it has become najis (unclean)."[1]

B. It has been narrated from ʻAli ibn Ibrahim who narrated from Abd al-Rahman ibn Khaqan that he said: I saw Abul Hasan the 3rd Imam al-Hadi (as) who was performing "sajdshukr". He had opened his forearms and touched his stomach and chest with the earth. I asked him about the reason. He replied: "We like it in this way."[2]

C. Also it is narrated from ʻAli ibn Ibrahim who narrated from ʻAli ibn Rashid who said: I said to Imam al-Hadi (as): "May I be ransom. You have written a letter to Muhammad ibn Faraj telling him that the most virtuous surahs for obligatory prayers are "inna anzalna" and "qul hoo allaho ahad", but it is very hard for me to recite these two surahs in the morning prayers." Imam (as) answered: "Their recitation must not be hard for you because by God real virtue is in the recitation of these two surahs."[3]

D. Da'ud ibn Abi Zaid asked Abul Hasan the 3rd: Is it permissible to prostrate on papers on which something is written? Imam answered: "Yes it is permissible."[4]

E. It has been narrated from Ayyub ibn Nooh that he said: I wrote a letter to Imam al-Hadi (as) and asked him about the obligation of a person who has remained in the state of unconsciousness for more than one day. I asked him whether of not such a person offers his obligations or not? Imam wrote back to me saying: "An unconscious one has neither to offer qadha' prayer nor to perform qadha' fasting. Allah is worthier of pardoning him."[5]

F. It has been narrated from Abu Ishaaq ibn Abdullah Alawi Uraizi that he said: "A question came into mind that [except for the days of the holy month of Ramadan] what are the other days in which fasting is virtuous? In those days, Imam al-Hadi (as) was staying in the village of "Sarba", a village near Madinah. I decided to go to my

1. **Al-Kafi**, 3:405.
2. **Al-Kafi**, 3:324.
3. **Al-Kafi**, 3:290.
4. **Man la Yahdarh al-Faqih**, 1:270.
5. **Tahdhib al-Ahkam**, 4:243.

master and ask him for the answer of my question which I had yet to tell another person. I visited Imam (as). When he saw at me, he said:

"O Abu Ishaq have you come to ask me about the days for fasting? They are four days: the first of them is the twenty-seventh of Rajab which is the day when Allah the Exalted sent his Messenger Muhammad (sawas) as the Prophet of blessings towards His creatures. The second one is the Prophet's (sawas) birthday, which is the seventeenth Rabi' al-awwal. The third one is the twenty-fifth day of Zi al-Qa'da in which the Holy K'abbah was widened; and the last one is the day of Ghadir in which the Prophet (sawas) introduced his brother (as) as the sign of guidance and Imam after him for the people."

I said to him: "May I be ransom for you! It is true and I have come to ask you the very same question. I witness that you are the Divine Authority for the creatures."[1]

G. It has been narrated from 'Ali ibn Mahziyar who said the following. "I wrote to him, 'My master, a man is given money to perform Hajj. Is there al-Khums on such money when he would receive it or is there al-Khums on what would remain in excess from the expenses after Hajj?" He wrote, "There is no al-Khums on him."[2]

H. It has been narrated from Ahmad ibn Hamzah who said: I said to Imam al-Hadi (as): some zakat is due on one of your followers who have some relatives believing in your Imamah. Is it permissible for him to distribute all his zakat among his own relatives? Imam answered: yes, it is permissible.[3]

I. It has been narrated from 'Ali ibn Rashid who said: I said to Imam al-Hadi (as): sometimes the people bring things to us saying that they are related to Imam Jawad (as). We still have them as deposits. Please tell us what to do with them?

Imam (as) replied: whatever belonged to my father is mine. However, whatever was given to him for a cause other than his Imamah is

1. **Tahdhib al-Ahkam**, 4:305.
2. **Al-Kafi**, 1:547.
3. **Al-Kafi**, 3:552.

inheritance and should be distributed among the people on the basis of the Book of Allah and the conduct of His Prophet (sawas).[1]

J. It has been narrated from Ibrahim ibn Muhammad who said: I wrote to Abul Hasan the Third Imam al-Hadi (as) and asked him about what becomes obligatory on a person regarding his farms and agriculture. Imam wrote back to me: deduct the daily food and then khums becomes obligatory on the rest.

Ibrahim ibn Mohmm says: I discussed with my companions about "daily food" as to whether it is after paying taxes to the government or is it only after deduction of a person's own daily food? Therefore, I wrote again to Imam (as) and asked him: you said that khums becomes obligatory after deduction of daily food, but there is a disagreement among our companions on what daily food is. Imam (as) answered: khums comes after what the king receives from the man [as tax] and after deduction of his daily bread."[2]

K. Muhammad ibn ‘Isa al-Yaqtini wrote to Imam al-Hadi (as) saying to him, ‘Someone sent his son to work for a man as a bushelman for one year and for specified wage. Then another man came to the father and asked him for employing the son for one year but with a larger wage. Does the father have the right to send his son to the second man and is it permissible for him to annul his agreement with the first man?’ Imam al-Hadi (as) wrote to him that the father had to fulfil his agreement with the first man except if his son became ill or weak.[3]

L. Ibrahim ibn Muhammad al-Hamdani said, ‘I wrote to Abul Hasan (as) asking him about some woman who rented her land for ten years on condition that the rent was to be given at the end of every year. Nothing of the rent would be given to her except after the end of every year. Before (or after) three years, the woman died. Should her heirs carry out the renting to the specified period, or would the renting be invalid by the death of the woman?’ Imam al-Hadi (as) wrote, ‘If the renting had specified time that did not end when the woman died, the heirs would have the right to determine on the renting, and if the third

1. **Man La Yahduruhu al-Faqih**, 2:42.
2. **Tafsir Ayashi**, 2:63.
3. **Usul al-Kafi**, 4:239.

or the half or some period of renting passed, the heirs could decide on the remaining period of renting inshallah.[1]

M. It has been narrated from Muhammad ibn Raja' Khayyat that he said: I wrote to Tayyib –Imam al-Hadi (as)– saying: I was sitting in the "Masjid al-Haram". Suddenly I found a dinar on floor. As soon as I bent down to pick it up, I saw second dinar followed by a third one. I picked all of them up and made an announcement among the people, but I could not find their owner. Now, what do you think is my responsibility?

Imam (as) wrote in return: I understood what you wanted to say about the dinars. If you need any money, give one third of them as charity. If you are not in need of them, give all of them as charity."[2]

N. It has been narrated from Ahmad ibn Muhammad who said: I asked Imam al-Hadi (as) regarding a verse of the holy Qur'an which says: "…and go around the Ancient House." Imam replied: "it means "tawaf of nisa"."[3]

O. It has been narrated from ‘Ali Mahziyar who narrated from Muhammad ibn Isma'il who said: I sent someone to ask Imam al-Hadi (as) about a person who has accepted to perform Hajj on behalf of another person and has taken money from him in this regard. However, he does not think the money to be enough for him to perform Hajj on his behalf. Is he allowed to take money from second person too, and perform Hajj on behalf of both of them at the same time? Or should he reject both of them because the money paid is not enough?

My messenger said to me that Imam al-Hadi (as) said: "I would like him to perform Hajj only on behalf of one person. If the money paid for Hajj is not enough, he should not accept the responsibility."[4]

P. It has been narrated from Qasim ibn Muhammad Zaiat who said: I said to Imam al-Hadi (as): "I have dissimilated my wife." The

1. **Usul al-Kafi**, 4:270.
2. **Al-Kafi**, 4:239.
3. **Al-Kafi**, 4:512.
4. **Man la Yahdharh al-Faqih**, 2:444.

Imam (as) said: "What did you say?" Qasim said: "I said to her if I do so-and-so thing your back will be haram to me like my mother's back." Imam (as) replied: "That is not a problem, but beware not to repeat it again."[1]

Q. It has been narrated by Washsha that he said: I wrote a letter to Imam al-Hadi (as) and asked him about the rules of "fuqa'" (beer). Imam (as) replied: "It is haram to use it because it is the same as wine. Whoso drinks it is equal to a person drinking wine."

Washshsaid: Imam al-Hadi (as) also said about beer: if I was the ruler, I would hang its seller and would whip its drinker."

Also he said: "The punishment for he who drinks beer is like the one who drinks wine."

Also from him: "Beer is a kind of wine which is thought to be of no consequence by the people."[2]

R. Ibrahim ibn Muhammad Hamadani wrote to Imam al-Hadi (as): a person has died but before his death he willed that another man should be paid salary out of one third of the deceased person's estate for the whole of his life. However, according to his will, he did not give the precise amount of one third of his property to the other person. Can his heir now stop giving the amount to the other person?

Imam (as) replied: "The amount must be given to him with the same regularity and the heir does not have the right to stop it."

S. It has been narrated from ʻAli ibn Rashid that he said: I asked Imam al-Hadi (as): "May I be ransom for you. I bought a piece of land beside mine [which I use] for agriculture against two thousand dirhams; but I later came to know that the land was a "charitable endowment [waqf]". What am I supposed to do now?"Imam (as) replied: "It is not allowed to buy a "charitable endowment". Therefore, do not enter the income from the grain of the mentioned land and give it to the person to whom the land was endowed."

1. **Al-Kafi**, 6:158.
2. **Al-Kafi**, 6:423.

I said to him: "I do not know the person whom the land was given as charitable endowment. What should I do now?"

Imam (as) replied: "Distribute the grain of this land in the way of Allah as charity."[1]

4. Imam al-Hadi's (as) Prayers

A- When Imam al-Hadi (as) suffered distress or he wanted some need to be satisfied, he prayed to Allah with this du'a. Narrators said that before reciting this du'a Imam al-Hadi (as) fasted on Wednesday, Thursday, and Friday, performed a ghusl on the morning of Friday, paid charity to a poor person, offered a four rak'as prayer, and then he spread his palms towards the heaven and invoked sincerely by reciting:[2]

"O Allah, praise be to You that is the best praise that You deserve, the most pleasant praise to You, the most appropriate praise to You, the most beloved praise to You. Praise be to You as You deserve, and as You accepted to Yourself, and as those, whose praise You accepted, praised You from all Your creation. Praise be to You as Your Prophets, Messengers, and angels praised You, and as fits Your glory, highness, and greatness. Praise be to You that tongues fail to describe, and speech ceases before reaching its end. Praise be to You that is not less than Your contentment, and that is better than every praise.

O Allah, and from Your generosity is that You do not disappoint whoever asks You for something, and who looks forward to what You have, and You dislike whoever does not ask You, and no one is like this other than You. O my Lord, my greed for Your mercy and forgiveness, and my trust in Your kindness and favour has led me to call on You, yearn for You, and offer my need before You. I have presented before my request the aiming at You by the means of Your Prophet, who brought the truth from You, and brought Your light and straight path by which You have guided the people, and by whose light You have enlivened the earth, and whom You have endowed with the highest dignity, honoured with the shahada, and sent after succession of Messengers.

1. **Al-Kafi**, 7:37.
2. **Al-Wasa'il**, 4:62.

O Allah, You had guided Your people to Yourself when You said:

{ ¥qç×Å Gó Šù Ê$ãŠ #Œ) Æ!$oqãŠ Ë‹Å é ë= ƒ•% ’ Ûù ÓÉã “ Š$6Ëã 7 9'™ #Œ)r }

{ š c r‰ Ø ¸ ŠG=è9 ’Ï ¥qŽ Bs Ø ’í

"And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way."[1]

And:

{ ãÿ ø ©$b) ‹ $Ë H§ ` Ê ¥qÏZ ø? ÿ Š Å R& #? ã ¥qž ó & ûï ‰$ “ Š$7Ê »ƒ ©Ê }

{ ãm S$ â ó ø ¼ ç) $è‹ Ïd > ç ‰!$

"O my servants, who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives faults altogether; surely He is the Forgiving, the Merciful."[2]

And:

{ bqçŠÅ Ø N è Ï ù Ó ç $Y1Š$R ‰)9r }

"And Noah did certainly call upon Us, and best of answerers are We."[3]

O Lord, yes! The best of the ones called upon is You, the best of lords is You, and the best of answerers is You! You say:

{ Ä ó ù $ J ™ F $ ù ¥qãŠ? $B $ ` H§ $ ¥qãŠ Ír & © $ ¥qãŠ $ Ê }

"Say: Call upon Allah or call upon the Beneficent; whichever you call upon, His are the best names."[1]

---

1. *Surat al-Baqarah, 2:186.*
2. *Surat al-Zumar, 39:53.*
3. *Surat Al-Safat, 37:75.*

And I call upon You, O Allah, by Your names which if You are called upon, You respond, and if You are asked by, You give. I call upon You suppliantly, humbly with the call of one whom inadvertence has taken away and neediness has exhausted. I call upon You with the call of one who has given up, confessed his guilt, and hoped for Your great pardon, and wide reward."

A. Prayer for Resorting: This prayer is as follows:

"O You, my supply, my hope and reliance, my resort and support, O You the One and Unique, O You, Who order: "Say: He, Allah, is One", O Allah, I ask You about those whom You have not created in Your creation, to have blessing on them."

B. His Communes and Whispered Prayers:

Imam al-Hadi (as) communed with Allah the Almighty in the darkness of night with suppliant heart and peaceful soul. It was narrated that he said in his communes:

1."O my Lord, a guilty one has come, and a one poor has sought; do not disappoint his effort! Have mercy on him, and forgive his faults.'

2. "My Lord, bless Muhammad and the progeny of Muhammad, and have mercy on me when my trace will disappear from this life and my mention will be removed among people, and I shall be forgotten as those who have been forgotten. My Lord, I have become old, my skin has become delicate, my bones have become thin, time has affected me, my death has approached me, my days have elapsed, my lusts have gone but my guilt has remained! O my Lord, have mercy on me when my shape will change!"[2]

5. Imam al-Hadi's (as) Educational and Moral Examples

Imam al-Hadi's (as) golden words indicate the ethical, moral and individual problems of society. We give some examples in the following:

---

1. *Surat al-Isra', 17:110.*
2. Al-Majlisi, **Bihar al-Anwar**, 87:48-51.

1. Imam Al-Hadi (as) said: Better than good is its doer, better than favour is its sayer, and more preferable than knowledge is its follower.[1]

2. Imam Al-Hadi (as) said: He, who asks for more than his merit, is worthier of deprivation.

3. Imam Al-Hadi (as) said: The rightness of one, who ignores dignity, is his lowness.

4. Imam Al-Hadi (as) said: Patience is to possess yourself and control your anger when you are able to show it.

5. Imam Al-Hadi (as) said: People (run their affairs) in this life with money and in the afterlife with deeds.

6. Imam Al-Hadi (as) said: Whoever is pleased with himself; many are those who are displeased with him.

7. Imam Al-Hadi (as) said: Fates show you what you do not imagine.

8. Imam Al-Hadi (as) said: The evilest of misfortune is bad morals.

9. Imam Al-Hadi (as) said: Wealth is the smallness of wishing and the satisfaction with what suffices you, poverty is greed and despair, and lowness is following the little and looking forward to insignificants.

10. Imam al-Hadi (as) was asked about resolution and he said: It is to see your opportunity and hurry to achieve it as soon as you possibly can.

11. Imam Al-Hadi (as) said: The rider of a reluctant horse is a captive of himself." He who walks in crooked ways is led by his fancy which throws him into the abyss of misfortune.

12. Imam Al-Hadi (as) said: An ignorant person is a captive of his tongue.

13. Imam Al-Hadi (as) said: Disputing destroys old friendship, and unties firm knots. The least of it is that it leads to hatred which is the first cause of the rupture of relations.

---

1. Al-Majlisi, **Bihar al-Anwar**, 75:370.

14. Imam Al-Hadi (as) said: Blaming is the key to haughtiness, though it is better than spite.

15. One of Imam al-Hadi's companions exaggerated in praising the imam who said to him, 'Much flattery attacks discernment. If you are trusted by your brother, turn from flattery to good will.'

16. Imam Al-Hadi (as) said: Misfortune for the patient is one, and for the impatient are two.

17- Imam Al-Hadi (as) said: Envy eradicates good deeds, and pride brings detestation.

18. Imam Al-Hadi (as) said: Self-conceit turns one away from seeking knowledge and leads to ignorance.

19. Imam Al-Hadi (as) said: Stinginess is the worst of morals, and greed is a bad nature.

20. Imam Al-Hadi (as) said: Associating with the wicked shows the wickedness of one who associates with them.

21. "The denying of blessings is sign of ungratefulness and a cause for changing (of blessings)."

22. Imam Al-Hadi (as) said: Importunity removes peacefulness and leads to regret.

23. Imam Al-Hadi (as) said: Mockery is the joking of the foolish and the craft of the ignorant.

24. Imam Al-Hadi (as) said: disrespect (to parents) lessens offspring and leads to meanness.

25. Imam Al-Hadi (as) said: Sleeplessness makes sleep more pleasant, and hunger makes food more delicious.

26. Imam Al-Hadi (as) said: Think of your death amongst your family where no physician shall defend you and no friend shall benefit you!

27. Imam Al-Hadi (as) said: Think of the regrets of wasting to be more determined!

28. Imam Al-Hadi (as) said: A niggard and a wise man do not rest.

29. Imam Al-Hadi (as) said: There is no cure for corrupted natures.

30. Imam Al-Hadi (as) said: He, who cannot prevent, cannot give.

31. Imam Al-Hadi (as) said: Worse than evil is its doer and more horrible than horror is an adventurer into it.

32. Imam Al-Hadi (as) said: Beware of envy for it harms you and not your enemy.

33. Imam Al-Hadi (as) said: In a time when justice exceeds oppression, it is unlawful to suspect anyone before being certain of that of which he is suspected, and in a time when oppression exceeds justice, one should not trust anyone except after being certain of him.

34. Imam al-Hadi (as) said to al-Mutawakkil (the 'Abbasid calipha): Do not expect good will from one whom you have offended, or loyalty from one whom you have betrayed, or sincerity from one whom you have suspected, because the hearts of others towards you are like your heart towards them.

35. Imam Al-Hadi (as) said: Retain blessings by being a good neighbour to them (by spending in the right way and helping people through charities), expect more by being grateful to Allah for them, and know that the soul is very inclined to what it is given and very resistant to what it is prevented from, so carry it on sumpter that does not slow.

36. Imam Al-Hadi (as) said: Ignorance and niggardliness are the worst of morals.

37. Imam Al-Hadi (as) said: Good appearance is apparent beauty and good mind is hidden beauty.

38. Imam Al-Hadi (as) said: It is from inadvertence to Allah that one persists in disobedience yet wishes forgiveness from Allah.

39. Imam Al-Hadi (as) said: If people walked in a vast valley, I would walk in a valley of a man who worshipped Allah alone sincerely.

40. Imam Al-Hadi (as) said: Anger at one, over whom you have authority, is meanness.

41. Imam Al-Hadi (as) said: Allah the Almighty has made particular places for Him where He wants His slaves to pray and their prayers

are accepted there. One such place is the holy Shrine of Imam Hussain (as).[1]

42. One day, Imam Al-Hadi (as) said: Overeating of melon causes leprosy. Some said: "Believers who are forty years old are saved from insanity, leprosy, and mycobacterium. Are they not?" The Imam (as) answered: This is true, but the believers who violate the orders of the Lord are not saved from the punishment of violation.

43. Imam Al-Hadi (as) said: The one who is thankful for a blessing should be even happier for the thankfulness than for the blessing.

44. Imam Al-Hadi (as) said: God has made this world for testing while He has made the life to come for receiving the result. He has also made the misfortunes of this world the cause of gaining the rewards of the life to come and made the rewards of the life to come the compensation for the misfortunes of this world.

45. Imam Al-Hadi (as) said:

The clement oppressor is about to be acquitted for his clemency, while the foolish rightful one is about to extinguish the illumination of his right with the blows of his foolishness.

46. Imam Al-Hadi (as) said: You should present thorough obedience to those who present their thorough love and advice to you.

47. Imam Al-Hadi (as) said: Do not feel secure from those who have disgraced their person’alities.

48. Imam Al-Hadi (as) said: This world is like a market in which some profited and others lost.[2]

Here we come to the end of our research on Imam al-Hadi's (as) biography. However, we recommend our readers to consult the life of Imam al-Hadi (as) for more information.

1. **Imam al-Hadi's (as) Life**, pp. 156 to 165.
2. **Tuhaf al-’Uqul**, p.363, printed in Najaf.

BIBLIOGRAPHY

A

1. The Holy Qur'an.

2. Akhbar al-Dowal wa Athar Al-Awal, Ahmad ibn Yusuf ibn Sanan al-Qarmanial-Dimashqi, who died (560H).

3. Akhtiar Ma'arifat Al-Rijal, by Sheikh al-Tusi Abu Ja'far Muhammad ibn al-Hassan al-Tusi, who died (460 AH), by Muhammad Raja'i, Mu'asasat al-Bi'athah, and Mu'asast Ali-al-Baytl'ihia al-turath, Qum.

4. Al-'Amali, by Sheikh al-Tusi Abu Ja'far Muhammad ibn al-Hassan al-Tusi, who died (460 AH), Mu'asasat al-Bi'athah, first edition (141 AH), Dar al-Thaqafah (Qum).

5. Al-'Amali, by Abu Ja'far Muhammad ibn Abi ibn Hussain al-Qumi, known as al-Saduq, who died (381 AH), Mu'asasat al-Bi'athah, first edition, Qum.

6. Asad al-Qahab fi Ma'arifat al Sahabah, Iz al-Din 'Ali ibn al-Karam Muhammad ibn Mohammad ibn Abdull-Karim al-Shibani (ibn al-Athir al-Jazari) died (630h), Isma'Alian first edition, Tihran.

7. A'ayan al-Shi'ah al-sayid Mouhsin abid al-karim al-Amin al-Amili (d. 1371h.)

8. Al-Ansab, Abi Sa'ad abdull Karim ibn Muhammad ibn Mansour al-Tamimi al-Sam'ani (d. 562h.).

9. Ahal al-Bayt Tanaw'a adwar wa wahdat Hadaf, Al-Shahid MuhammadBaqir al-Sadr (d. 1400h.).

10. 'Aadat al-Da'ai wa Najah al-Sa'ai, Ahmad ibn Fahad Al-Hili, who died (841H), Maktabah al-Wijdan, Qum.

11. Aqidat al-Shi'ah, Dawit M. Ronalds.

B

1. Bihar al-Anwar for 'Alamah Muhammad Baqir al-Majlisi, who died (1111H), Moasasat al-wafa, second edition, Beirut.

2. Bahath Hawla al-Wilaia, Al-Sayid al-Shahid Muhammad Baqir al-Sadr (1400H).

3. Al-Bidayah wa’l-Nihayah, for Abi al-fida Ismail ibn Omar ibn kathir al-Dimashqi who died (774H), Dar Ihia al-Tourath al-Arabi, first edition (1408H).

D

1. Dalal al-Imamah, by Abu Ja’far Muhammad ibn Jarir ibn Rostom al-Tabari, MuassassahAl Bayt, Qum.

2. Al-Dur al-Nadhim fi Manaqib al-Aimah al-Lahamim, Jamal Al-Din Yusuf ibn Hatim al-Amili, Mouasasat al-Nashir al-Islamiah first edition, Qum.

3. Al-Dam’ah al-Sakibah, Muhammad Baqir al-Bahbahani al-Dahashti al-Najafi, who died (1285H).

F

1. Al-Fusul al-Muhimmah fi M’arifat al-A'aimah, by ‘Ali ibn Muhammad ibn Ahmad al-Maliki al-Makki, known as ibn al-Sabbagh, who died (855H).

2. Fayd al-Qadir sharih al-Jami'a al-Saghir, Muhammad abdull-Raaouf al-Minawi (d. 1321h.)

3. Al-Fihrist by Ibn al-Nadim, Muhammad ibn Ishaq, who died (380H), al-RidaTajaddud, Qum.

4. Al-Fusul al Tamah fi Hidayat al-al-‘amah, al-Mortada ibn al-Qasim al-Husainy al-Razi.

5. Al-Fusul al-Muhimmah fi Usul al-A'aimah, Al-Shiekh Muhammad ibn al-Hasan al-‘Amili, Who died (1104H).

G

1. Al-Ghaybah, by Abu Ja’far Muhammad ibn al-Hassan al-Tusi, who died (460H).

2. Al-Ghibah, by Muhammad Ibrahim al-Nu’amani ibn Zainab.

H

1. Hayat al-Imam al-Hadi (as), Baqir Sharif al-Qurashi, Publication of Daar al-kuttob al-‘Almiah, Qum.

2. Hadaiqat al-Shia’ah fi Tafsil Ahwal al-Nadi (sawas) wa al-A’imah, Ahmad ibn Muhammad al-Ardabili, who died (993H).

3. Al-Hadi ila al-Najat min Jami’a al-Mohlikat, Nasir al-Din al-Tousi abi Talib Abdulla ibn Hamzah ibn al-Hassa ibn ‘Ali al-Tousi.

4. Al-Hadi ila al-Najat, al-Sheikh ‘Ali ibn al-Hasan ibn Zain al-Din.

5. Al-Hidaiah al-Kubra, Abu Abdulla al-Hasan ibn Hamadan a-Khasibi.

I

1. Al-Imamah wa al-Tabsirah, ‘Ali ibn al-Hussain ibn Babawiah al-Qumi, (al-Saduq father), who died (329H), Mu’asasat al-Mahdi, first edition, Qum.

2. Al-Irshad, by al-Sheikh al-Mufid, Muhammad ibn Muhammad al-Nu’aman al- Akabri al-Baghdadi, who died (423 AH), Dar al-Ma’arifah, Beirut.

3. 'Ilam al-Wara bi I'alam al-Huda, Abu al-Fadi ibn al-Hasan al-Tabrasi (d. 458h.), Mouasasat Ahl al-bayt, first edition, Qum.

4. Iqbal al-A'amal, Radi al-Din ‘Ali ibn Mousa ibn J'affar ibn Tawus (d. 664h.). Maktab al- I'alam al-Islami first edition.

5. Al-Ihtijaj, Abu Mansour Ahmad ibn abi Talib al-Toubrisi died (560h).

6. 'Ilal al-Shari'a, Muhammad ibn ‘Ali ibn Al-Hussain ibn Babawi, (al-Sheikh al-Saduq), who died (381h.), Al-Maktabah al-Hidariah, 1st edition, al-Najaf al-Ashraf.

7. Ithbat al-Wasiah lil-Imam ‘Ali ibn Abi Talib (as), Abu Al-Hasan‘Ali ibn Al-Hussain ibn ‘Ali Al-Masudi, Who died (346 AH), Bublication of Al-Sharif al-Radi, Qum.

8. Al-Arb’ain, Kashif al-Haq fi Sharih al-Arba’ain.

9. Al-Istibsar fima Ikhtalaf min al-Akhbar, Abu Ja’farMuhammad ibn al-Hasan al-Tusi.

10. Al-Isti’ab fi Asma al-Ashab, Abu Umar yusuf ibn Abdullah ibn Muhammad ibn abdull-Bar al-Qortobi.

11. Adwa Ala al-Sonah al-Mohamadiah, al-Sheikh Abu riah al-Misri.

12. Al-‘Alam li Ashahar al-Rijal wa al-Nisa, kheer al-Din al-Zarkali.

13. Iklil al-Manhaj fi tahqiq al-Matlab, Muhammad ibn Ja’far ibn Muhammad Tahir al-Khorasani al-Asfahani.

14. Ilzam al-Nasib, Al-Sheikh ‘Ali ibn Zaian al-‘Abidin al-Barjini al-Yazdi al-Haari, who died (1333H).

15. Idah al-ishtibah fi ahwal al-Rawah, Jamal al-Din Hasan ibn yusuf ibn motahar al-Hilli.

16. Al-Imam al-Hadi min al-Maha ila al-Lahad, sayid Khadhim al-Qazwini.

J

1. Jami'a al-Ruwah, Muhammad ibn ‘Ali al-Ardabili al-Gharawi al-Hairi.

2. Jamal al-Usbu’, Radi al-Din abu al-Qasim ‘Ali ibn Musa ibn Ja’far ibn Muhammad ibn Taous al-Hasani al-Hussaini.

K

1. Al-kharaij wa al-Jaraih, Abu al-Hussain sa’ad ibn Abdullah al-Rawindi, who is known as Qotob al-Din al-Rawindi, who died (573H).

2. Al-Khisal, by Abi Ja’far Muhammad ibn Ali al-Saduq, who died (381H), published by Jam’at al-Mudarisin, Qum.

3. Khilasat al-A’qwal, Al-Alamah al-Hilli, who died (726H), publication of Dar al-Faqaha.

4. Al- Kafi, by Abu Ja’far Muhammad ibn Ya‘qubial-Kulayni, al-Razi, who died (328 or 329H), Dar al-kutob al-islamiah, Tehran 5th edition (1363H).

5. Al-Kamil fi al-Tarikh, by Ali ibn Muhammad ibn Abdull-karim al-Shibani (Ibn al-Athir al-jazari), who died (630H), Dar al-Sadir, Bireut.

6. Kitab al-ʻilal fi Maʾarifat al-Rijal, Ahmad ibn Hanbal al-Shibani.

7. Kifayat al-Athar fi al-Nas 'ala al-'Aaimah al-Ethna ʻAshar, by Abi Al-Qasim ʻAli ibn Muhammad ibn Ali al-kazaz al-Qumi al-Razi, who died (400AH).

8. Kashif al -Ghummah fi Maʾarifat al- Aaimah, by ʻAli ibn Eissa al-Ardabily, who died (692AH), Dar al-Adwaa 2nd edition, Beirut.

9. Kamal al-Din wa Tamam al-Niʾamah, by Abu Jaʾfar Muhammad ibn al-Hussain al-Skiekh al-Saduq, who died (381AH), Muasasat al-Nashir al -Islami first edition (1405AH).

10. Kashif al-Haq fi sharih al-Arbaʾain hadith, Al-Saiyd Muhammad Sadiq ibn Al-Mir Muhammad Rida Al-Khaton Abadi al-Asfahani.

L

Lamahat min Hayat al-Imam al-Hadi (as), Muhammad Rida Sibawayh.

M

1. Maathir al-Kubara fi al-Tarikh Samira, Abdulla al-Jonaidi.

2. Majmaʾa al-Bahrain, Fakhir al-Din al-Tarihi.

3. Madinaht al- Maʾazij, Al-sayid Hashim ibn Ismail Al-Bahrani, Publication of Muʾasasat Al-Maʾarif al-Islamiah first edition.

4. Merat al-Jinan wa ʻabrat al-Yaqadhan, Abu Muhammad ibn Asʾad al-Yafiʾai al-Yamani al-Maki, Who died (768H).

5. Al-Mazar, Al-Sheikh al-Mufid, Muhammad ibn Nuʾaman al-ʻAkbari.

6. Moutatrafat al-Sarir, Muhammad ibn Idris al-Hilli.

7. Mosnad al-Imam al-Rida (as), Dawoud ibn sulaiman ibn yousuf al-Ghazi.

8. Al-Musabah al-Monir, Ahmad ibn Muhammad ibn ʻAli al-Fayomi, who died (770H), Publication of Dar al-Hijrah, Qum, First edition.

9. Matalib al-Suoul, by Muhammad ibn Talha al-Shafi’ai, who died (654 AH), Publication of Mu’asasat Um al-Qura, Qum, first edition.

10. Ma’ani al-Akhbar, by Abu Ja’far Muhammad ibn Ali al-Saduq, who died (381 AH).

11. Mu’ajam al-Buldan, by Abu Abdullah Yaqout ibn Abdullah al-Hamwi al-Rumi al-Baghdadi, who died (626 AH).

12. Mu'ajam Rijal al-Hadith, al-Saiyd abu al-Qasim Sulaiman ibn Ahmad al-abarani.

13. Al-Mu'ajam al-Kabir, al-Saiyd abu al-Qasim Sulaiman ibn Ahmad al-abarani.

14. Mafatih al-Jinan, Al-Sheikh Muhammad ibn Muhammad al-Qumi.

15. Maqatil al-Talibin, by Abu al-Faraj Ali ibn al-Hussain Muhammad ibn Ahmad al-Amawi al- Asfahani, who died (356 AH), al-Maktabah al-Haydariah, al-Najaf, second edition (1385 AH).

16. Manaqib Al-AbiTalib, by Muhammad ibn Ali ibn Shahr Ashub al-Seruwi al-Mazandarani, who died (588 AH), al-Matba’ah al-Haydariah, al-Najaf al-Ashraf (1414 AH).

17. Montkhab al-Athar, Lotf-allah al-safi al-Kolbaighani.

18. Man la-yahdhoroh al-Fqaih, by al-Sheikh al-Saduq Hussain ibn Babawiah al-Qumi, who died (381 AH). Dar al-Adwa, 6th edition, Beirut.

19. Minhaj al-Tahharuk ‘aind al-Imam al-Hadi (as), Nashir wizarat al-Irshad al-Islami, al-Dairah al-‘amah lil-I’alam wa al-Nashir, first edition.

20. Mouhaj al-Da’awat, al-Sayid ‘Ali ibn Musa ibn Tawous.

21. Mu’assssat al-‘Atabat al-Muqaddasah, Dr. Ja’faral-Khalili.

N

1. Al-Nasiriat, alSayid ‘Ali ibn al-Hussain ibn Musa al-Sharif al-Mortada.

2. Nuzhat al-Nadhir wa Tanbih al-Khatir, by al-Hussain ibn MuHammad ibn al-Hassan al-Halwani. (He is one of scholars who lived during the fifth century).

3. Naqid al-Rijal, al-Sayid Mustafa ibn al-Hussain al-Hussaini al-Tafarishi.

4. Noor al-Absar fi Manaqib Al- al-Baytal-Nabi al-Mokhtar, Moua'min ibn al-Hasan Mou'anim al-Shabalanji, Dar al-Kotob al-'Almiah, first edition, Beirut.

R

1. Rijal Ibn Dawood, Ibn Dawood (d. 707 AH). Publication of al-Maktabah al-Haidariah,al-Najaf al-Ashraf.

2. Rijal al-Tusi, Abu Ja'farMuhammad ibn al-Hasan al-Tusi, who died (460H), Mu'asasat al-Nashir al-Islami, Qum.

3. Rijal al-Najashi, Abu al-Abas Ahmad ibn 'Ali al-Najashi al-Asadi al-Kufi, who died (450H) Mu'asasat al-Nashir al-Islami, Qum.

4. Rijal al-Kashi.

5. Rowdhat al-Wa'adhin, by Muhammad ibn Ali ibn Fatal al-Nisaburi, who died (507 AH), al-Sharif al-Radhi Publications.

6. Rawdhat al-Janat, Alamah Muhammad Baqir al-Mousawi al-Khawansari

S

1. Sabaik al-Thahab fi Ma'arifat Ansab al-Arab, Muhammad Amin'Ali ibn Muhammad Sa'ad Al-soudi al-Baghdadial-Hanafi.

2. Sirat A'alam al-Nubala', by Abi Abdullah Muhammad ibn Ahmad al-Thahabi, who died (748 AH), 9th edition (1413 AH), Mo'asasat al-Risalah.

3. Sirat al-Imam al-Hadi (as), Abdull-wahab al-Badri.

4. Al-Sirah al-Nabawiah, Abu Abdulla Muhammad ibn Ishaq ibn Yasar al-Matlabi.

5. Sihah al-Akhbar, Muhammad Siraj al-Din ibn Abdullah al-Rifa'ai al-Hussaini al-Makhzumi.

6. Al-Sawa'iq al-Muhriqah, ibn Abi Hajar al-Hithami al-Maki, who died (974h.), Maktabat al-Qahira

7. Safwat al-Safwah, Abu al-Faraj abdull-Rahman ibn ‘Ali al-Jawzi.

T

1. Taraif al-Maqal, Al-‘Alamah Al-Sayyid ‘Ali Asghar al-Jabalqi.

2. Tarikh al-Islam, Abu Abdull Muhammad ibn Ahmad al-Thahabi, who died (748H), Dar al-Kitab al-Arabi, first edition, Beirut.

3. Tarikh abi al-Fidaa, abu Ismail ibn ‘Ali, who died, (732h.).

4. Tarikh ibn Khaldon, Abdulla-Rahman ibn Muhammad ibn Khaldon al-Tounisi al-Hadrami al-Maghribi.

5. Tarich Ibn al-Wardi, Zain al-Dain Umar ibn al-Wardi.

6. Tarikh al-Khulafa’, by Jalal al-Din Abdul-Rahman al-Suyuti, who died (911 AH).

7. Tarikh al-Tabari (Tarikh al-Umam wal Moluk), by Abi Ja’far Muhammad ibn Jarir al-Tabari (310 AH), Mo’asasat al-‘Alami-Beirut (1403 AH).

8. Tarich al-Shi’ah, Sulaiman ibn Muhammad ibn ‘Ali ibn Hamoud Zain al-Din al-‘Amili.

9. Tarich al-‘ Allawian, Muhammad Amin ibn ‘Ali Ghalib al-Tawil.

10. Tarikh al-Kufa, al-Sayyid Hussain ibn Ahmad.

11. Tarikh Dimashq, by Abu al-Qasim Ali ibn al-Hassan ibn Hibat-Allah al-Shafi’e, who is known as ibn ‘Asakir. He died on (571 AH), Dar al-fikr first edition, Beirut.

12. Tarikh al-Ya’qubi, by Ahmad ibn Ya’qub ibn Ja’far ibn Wahab ibn Wadieh al-ya'qubi, who died (284 AH). Dar Sadir, Beirut.

13. Tuhaf al-‘Uqul, by Abi Muhammad al-Hassan ibn ‘Ali ibn al-Hussan ibn Shu’abah al-Harani, Mo’asasat al-Nashir, second edition (1404 AH).

14. Tathkirt al-Khawas, by Abi al-Mudhafar Yusuif ibn Qazawighli ibn Abdullah Sebt ibn al-Jawzi, who died (654 AH).

15. Tafsir al-Tha'alabi, abu Ishaq Ahmad al-Thaʻlabi, who died (427 or437h.), Dar Ihiaa al-Tourath al-Arabi, 1st edition, Beirut.

16. Tafsir al-ayashi, Abi Nadhir Muhammad ibn Masoud ibn ʻAyash al-Salami al-Samarqandi, who died (320 AH) al-Maktabah al-ʻAlamiah al-ʻIslamiah, Tehran.

17. Tahthib al-Kamal fi Asmaa al-Rijal, Jamal al-Din ibn al-Hajjaj ibn Yusuf al-Mazi, who died (742h.), Moasasat al-Risalah 4th edition, Beirut.

18. Tafsir al-Imam al-Rida (as), Imam Abu al-Hasan ibn ʻAli al-ʻAskari.

19. Al-Tawhid, abu Jaʼfar Abu Muhammad ibn ʻAli ibn al-Hussain ibn Babawayh al-Qumi.

U

1. Usoul al-kafi, Abu Jaʻfar Muhammad ibn Y'aqub al-Kulayni (d. 328 or 32Th.).

2. 'Uyun Akhbar al-Rida (as), Abu Ja'affar Muhammad ibn ʻAli al-Saduq, who died (381h.).

3. 'Uyun al-Muzijat, Hussain ibn ʻAbd al-Wahab.

W

1. Al-Wafi bil Wafiyat, Salah al-Din abu Safa khalil ibn aybak ibn Abdullah al-Safadi al-Shafiʼa, who died (764H).

2. Wasail al-Shiʼah, by Muhammad ibn al-Hassan al-Hurr al-ʻAmili, who died 1104 AH, published by Al al-Bayt Liʼhia al-Turath, 2nd edition, Qum.

3. Wafiyat al-Ayaan, by Abi al-ʻAbbas Ahmad ibn Muhammad al-Barmaki, known as Ibn Khalkan, who died (681 AH).

4. Wasilat al-Khadim ila al-Makhdum, Fadl Allah ibn Ruzbihan.